raham Bennett 7 Bevis Marks St Mary Axe

The Jewish Chronicle.

AND

The Hebrew Observer.

בטח בה׳ ועשה טוב׃—"Trust to God and do what is Right."—*Psalms.*

TERMS OF SUBSCRIPTION:—PRE-PAID—Quarterly—Stamped, 4s.; Unstamped, 3s.: Impressed Stamp, 4s 6d.

Vol. XVI.—No. 342.] FRIDAY, JULY 5, 1861—TAMUZ 27, 5621. Price {4½d Stamped / 3d. Unstamped

Birth.

On the 30th June, at 29, Gower-street, Bedford-square, the wife of Mr. F. Marcus, of a daughter.

On the 4th inst., at 86, Westbourne terrace, Hyde-park, the wife of David Benjamin, Esq., of a daughter.

חברת עץ חיים חדשה׃

NEW TREE OF LIFE BENEFIT SOCIETY.

HELD AT THE "BELL" TAVERN, CHURCH-ROW, ALDGATE.

WANTED, a Few MEMBERS for the above old-established Benefit Society, from the age of 18 to 42. No entrance fee charged.

For further information apply to 24, Minories. S. SAMUEL, President.

נוה צדק

JEWS' HOSPITAL, MILE END.

For the support of the aged, and education and employment of youth of both sexes.

THE Committee hereby Give Notice that they have declared VACANCIES FOR FOUR BOYS AND TWO GIRLS as Inmates.

Forms of application (which must be returned on or before the 19th inst.) may be obtained by applying to the Secretary, at 37, Duke-street, Aldgate.

By order, S. SOLOMON, Sec.

N.B.—BOYS ARE ELIGIBLE FOR ADMISSION FROM THE AGE OF 9 TO 11, AND GIRLS FROM THE AGE OF 8 TO 12.

חברת סומך לאביונים

WESTERN SOCIETY FOR THE RELIEF OF AGED AND INFIRM JEWS AND JEWESSES.

37, Alfred Place, Bedford Square.

IT is respectfully announced that at the Election for Eleven Recipients of Four Shillings per week, for one year, on Sunday, the 23rd inst., the following were the SUCCESSFUL CANDIDATES:—

	Age.	Votes.
Henry Silver, 36, Steward-street, Goodman's-fields	71	328
Morris Barnard, 40, Frith-street, Soho	82	281
Sarah Cohen, 1, Bedford-court, Covent garden	71	218
Sarah Nathan, 17, Petticoat-square, City	100	205
Bohana Moses, 4, Mount court, Houndsditch	90	183
Sarah Barnett, 13, Dudley-street, Soho	73	171
Mary Joseph, 7, Wire's passage, Charlton-street, Somers Town	64	166
Samuel Abrahams, 66, Dudley street, Soho	80	161
Rosetta Levy, Cobb's-yard, Middlesex-street, White chapel	89	158
Rebecca Jacobs, 7, Greses-street, Rathbone-place	82	148
Deborah Henry, 13, Joiner-street, Westminster-road	63	144

The Committee in returning their sincere thanks for the truly liberal support accorded to their appeal on behalf of the above Charity, trust upon a future Election to be able to extend their relief, therefore they earnestly call upon those Ladies and Gentlemen who have not as yet become Subscribers to aid them by their kind benevolence.

Subscriptions and Donations will be thankfully received by Mr. C. Mark, President, 37, Alfred-place, Bedford-square.

W. COLLINS, Hon. Sec.

JEWS' COLLEGE AND COLLEGE SCHOOL,

10, Finsbury Square, London.

President—The Rev. the Chief Rabbi.
Vice-President—Sir Moses Montefiore, Bart., F.R.S.
Hon. Sec.—The Rev. A. L. Green.

COLLEGE DEPARTMENT,

For the Training of Ministers, Lecturers, Readers, and Teachers.

THE Students are trained for University degrees, as well as in Jewish Theology. (For terms apply to the Secretary.)

SCHOOL DEPARTMENT.

A superior Classical and Commercial Education, including French and German, is combined with instruction in the sacred tongue, and in the principles and observances of Judaism. The hours of instruction, as well as the vacations, are so arranged as to prevent the loss of time, and to harmonise with the Jewish Sabbaths and Holidays; whereby the same number of hours is devoted to general subjects as in non-Jewish Establishments, whilst the religious element is superadded. Terms £10 per annum, and a fixed charge of 10s. for stationery, &c. Drawing £1 1s extra.

Proof has already been afforded that the education given in the School qualifies for distinction at the Oxford Middle Class Examinations.

Foundation Scholarships and the Lord Mayor's Commemoration Scholarship, attached to the Institution, as well as other prizes, are available for competition.

Apply personally or in writing to the Head Master, or by letter to the Secretary, at the College Premises.

By order, N. S. JOSEPH, Sec.

I, JOHN THOMAS FREADMAN, do hereby declare that having been inveigled by specious inducements to become a Christian in 1857, and having now seen the utter impossibility of a Jew eradicating the belief of God's Unity from his heart, do now most solemnly declare myself again a member of the Jewish faith, and with the Almighty's gracious pardon hope to die as such.

JOHN FREADMAN.

IMPORTANT NOTICE.

ROBERT MORGAN, FISHMONGER and POULTERER, 36, Marchmont-street, Burton-crescent, W.C. R. M. begs most respectfully to return thanks for the liberal patronage of the Jewish public since his appointment by the Chief Rabbi (Dr. Adler) and Committee, as KOSHER POULTERER, pro. tem., in the place of Mr. Angel, and trusts that his punctuality and perseverance in this particular part of his business will merit continued support. N.B.—No business done on Sundays.

D. J. COHEN, son and Successor to the late J. Cohen, of 33, Carey-street, Lincoln's Inn Fields, Carpenter, Builder, Plumber, Painter, Glazier, House Decorator, and General Contractor, 53, Drury-lane, London, W.C.

COALS.—I. D. DAVIS (late Lazarus, Davis, and Co.,) has arranged with several Wharfingers for the delivery of his Coals from their Wharfs at Limehouse, Wapping, Dockhead, Kingsland, and Paddington, as also with the Great Northern, Great Western, and Eastern Counties Railways. Present cash price for thoroughly screened Best Seaborne Wallsend Coals, Hettons, Haswell, Stewart's Lambton, and Tees, 24s. per ton. Best Ruabon, 23s.; Seconds, 19s. Best Silkstone, 21s.; Cooper's, 21s.; Smith, Carr, and Smith's, 20s.; Charlesworth's, 20s.; G. Chambers' selected Mortomley, 23s.; Two Pitts, 21s.; Robin Hood, 20s.; Rothwell Haigh, 20s.; Haigh Moor, 19s.; Stanley 18s.; Best Barnsley, 18s.; Flockton, 19s.; Best Clay Cross, 21s.; Seconds, 19s. All other descriptions of Coals at the daily published prices. Chief Office—14, Saint Mary Axe, E.C.

VALUABLE LIBRARY.

Comprising 400 vols. in all branches of literature, the greater portion consisting of ancient and modern Hebrew works by celebrated authors. As also a set of the Talmud, 25 vols. 8vo., Maimonides 4 vols. folio, with large margins; Napier's Encyclopædia Britannica, and many other sterling works.

TO BE SOLD by Mr. A. BOOTH. Further particulars will be stated in next advertisement.

Catalogues to be had of Mr. Abraham Booth, Auctioneer, &c., No. 1, Camden-road, N., opposite the Brecknock Arms.

PORTRAIT OF THE LATE LEVY EMANUEL COHEN,

33 Years Editor of the *Brighton Guardian.*

THIS ENGRAVING (in line) by Mr. Vernon, from the Portrait in oil by Mr. E. D. Leahy (in possession of the family), is in course of publication.

Prints on India paper, 21s.; Proofs, 15s.; Prints, 10s.

Those who feel interested in this matter, and to whom the circular containing particulars has not been forwarded, will oblige by addressing their orders to Mr. Folthorp, Publisher, North-street, Brighton.

The following gentlemen are the promoters of this work:—

Somers Clarke, Esq.
Joseph Ellis, Esq.
Ewen Evershed, Esq.
Edmund J. Furner, Esq.
William Hallett, Esq.
John Poune, Esq.
David Salomons, Esq., M.P.

JEWISH SCHOOL BOOKS.—No. 1.

NOW READY.—תורת משה, "THE LAW OF MOSES;" a Catechism of the Jewish Religion, adapted in style and expression to the capacity of young children: By the Rev. A. P. MENDES, Head Master of the Jews' Hospital. Price, 1s. 6d. A liberal allowance to schools.

S. Solomons, 37, Duke-street, Aldgate.

May also be had of the author, at the Jews' Hospital, and at No. 1, Heneage-lane, Bevis Marks.

Now ready at all the Libraries, in 3 vols.

HOMELESS; or, A POET'S INNER LIFE. By M. GOLDSCHMIDT, Author of "Jacob Bendixen."

"This is a novel that will excite universal commendation. It is full of point and vigour, and combines an elegant style with good taste. There is not, in fact, a dull or uninteresting page in the entire novel. 'Homeless' evinces even greater talent than 'Jacob Bendixen,' and a more enlarged experience."—Messenger.

Hurst and Blackett, publishers, No. 13, Great Marlborough-street.

SAMUEL SOLOMON,

HEBREW and GENERAL BOOKSELLER and PUBLISHER,

37, Duke Street, Aldgate (near the Synagogue).

BEGS to direct the particular attention of his friends and the public generally to the following Works:—

מחזור לכל השנה׃

New PORTABLE EDITION of the FESTIVAL PRAYERS, in Hebrew and English, and less in size than any others published.

☞ THE ONLY COMPLETE EDITION.

The prayers following in regular succession, so that constant reference is avoided.

Also the new Edition of the Sabbath and Daily Prayer Book, in two volumes, uniform with the above Work, containing the additional prayers for פורים and הושענה רבה, &c.

Prayer Books, Bibles, Sermons, and every sort of book for devotional purposes, constantly on sale.

The following are COPYRIGHT WORKS:—Henry's "Class Book;" Newman's "Grammar;" "Devotions for the Daughters of Israel;" "Law of Sinai."

Bibles published exclusively for the use of Jewish Schools and Jewish Families.

PREPARATORY BOARDING SCHOOL,

For a limited number of Young Gentlemen, from four years of age.

9, Carlton Hill Villas, Camden Road, N.

MESDAMES HARTOG and LEO have much pleasure in informing their Patrons and the Jewish community in general that their pupils, in addition to the excellent education always received at their Establishment, will, for the future, enjoy the advantage of instruction from a qualified teacher from the "Kindergarten," whose services they have succeeded in obtaining.

Quarter to commence from the day of entrance.

MESDAMES MEYER'S ESTABLISHMENT for YOUNG LADIES, under the patronage of the Rev. Dr. Loeb, Chief Rabbi of Belgium, 18, Rue de Zerezo, Faubourg de Cologne, BRUSSELS, Belgium.—The instruction comprises Religion, the French, German, and English Languages, and the usual branches of education. The situation is extremely salubrious.

For terms (which are moderate) and further particulars, address, Mr. Ad. Souveine, Professor of Languages, 11, Murray-street, New North-road.

REV. H. NEUMAN, of Dover, begs to acquaint his friends and the public in general that he has taken a COMMODIOUS HOUSE, No. 10, St. Martin's Terrace, in the most healthy part of the town, within five minutes walk of the sea, and will be most happy to accommodate those families who intend to visit Dover for the season, and will also be glad to take charge of any children whose parents may feel desirous of committing them to his care.

BRIGHTON.

MR. M. S. NURENBERG, 16, Devonshire Place, immediately opposite the Synagogue, with a full view of the sea and chain pier. Two Suites of APARTMENTS TO LET.

RAMSGATE,—JEWISH BOARDING HOUSE.—Board and Residence, or Apartments only, at Mrs. SOLOMON'S, 21, Augusta-terrace. The situation is open, commanding good land and sea views.

MISS BENZAQUEN'S PRIVATE BOARDING HOUSE, 10, South Street, Finsbury Square, E.C.—Board and Residence on moderate terms. Weddings and private Dinner Parties attended to.

M. VAN DEN BERG, BOARDING HOUSE, 95, Minories, Aldgate, begs to return his sincere thanks for the patronage he has received, and respectfully solicits a continuance of the same. Table d'Hôte daily, from 1 to 5 o'clock, at 1s. each. Wedding and Private Dinner Parties attended. One or two gentlemen can be accommodated with private apartments.

PRIVATE HOTEL.—JACOB HEILBRON returns his sincere thanks for the patronage already received, and begs to inform his friends and the public generally that he REMOVED his Boarding House from 129, Scarborough-street, Tenter-ground, Goodman's-fields, to 20, Great Alie-street, Goodman's fields, pleasantly situated, and splendidly fitted-up with every accommodation for large or small parties, at moderate charges. N.B.—Private Apartments if required.

TO HEADS OF FAMILIES.—Young persons requiring tonic air, sea-bathing, with attention to health, diet, comfort, and general well-being, may be accommodated on moderate terms. Address C. S., care of the Rev. I. H. Myers, Ramsgate.

A LADY, much experienced in Tuition, is desirous of an ENGAGEMENT as DAILY or MORNING GOVERNESS. She is fully competent to instruct in Hebrew, English, (in all its branches), French, Drawing, Painting, and Music. Address, P. H., Woodwell's Library, Castle-street, Oxford-street, W.

WANTED, in a Gentleman's Family, a HOUSEKEEPER of the Jewish persuasion. None need apply unless with an unexceptionable character. Apply between the hours of ten and two at 20, Torrington-square.

WANTED, a respectable Jewish Young Woman as LADY'S MAID, she must likewise be able to make herself generally useful. Apply personally between twelve and one o'clock p.m., at 22, Queen's Gardens, Bayswater, W.

WANTED, as GENERAL SERVANT, a steady respectable person, from 25 to 35 years of age, a good plain and clean Cook. Personal character indispensable. Wages £18, and everything found. There is another servant kept, and also a man to clean windows, boots, knives, &c. Apply to Mrs. Davis, 9, Green's-end Woolwich, opposite the North Kent Railway station.

WANTED, a Jewish COOK; salary, from £15 to £18 per annum. Enquire between the hours of six and nine in the evening, at No. 28, Duncan-terrace, Islington.

A YOUNG well-educated **GENTLEMAN**, who is thoroughly acquainted with the German and French languages, is desirous of meeting with a SITUATION as Clerk, or Assistant in a Warehouse or Counting-house. Country not objected to. Good references. Apply by letter to A. B., care of S. Franks, Esq., 4, James-street, Oxford-street.

TO LET, in a Jewish Family at Islington, APARTMENTS, with partial Board; or, if preferred, a separate Sitting room. Address, B. V., Jewish Chronicle office.

A WELL FURNISHED APARTMENT TO LET, in the neighbourhood of Bevis Marks, for a single Gentleman. For reference, apply to N. Pass, 34, Duke-street, Aldgate.

BOARD and RESIDENCE.—Two or Three LADIES or GENTLEMEN can be accommodated with Board and Residence at a private family. The house is conveniently situated within half-an-hour's ride from the city. Terms moderate. Address Mrs. Moses, 18, Thornhill-crescent, Caledonian-road, Islington.

MISS P. RAPHAEL, 11, New Compton-street, Soho, in returning thanks to her kind patrons and friends, begs to inform them that she has REMOVED to the above premises, where she has built NEW BATHS on an improved principle, and hopes, by strict attention, for a continuance of the kind support which she has hitherto received since the death of her late lamented mother.

MME. Vve. LEOPOLD DREYFUS,
RESTAURANT כשר,
65, RUE MONTMARTRE, 65,
en face le Passage du Saumon,
PARIS.
DEJEUNERS A LA CARTE.
Table d'Hôte à 6 heures.
DINERS PARTICULIERS.

1000 DESIGNS for Bracelets, Brooches, Necklets, Rings, Studs, Pins, and all kinds of costly Jewellery, just finished at SILVERSTON and VAN PRAAG'S, Manufacturing Jewellers and Goldsmiths, 166, Euston Road, N.W.

Resetting Diamond Rings.

			£ s. d.		£ s. d.
Half Hoops,	18 carats,	from	1 0 0	to	1 5 0
Clusters,	do.	„	1 10 0	„	1 15 0
Single Stone,	do.	„	16 0	„	1 10 0

Large assortment of Ladies' Rings, &c., kept in stock.

N.B.—Ladies waited on at any time. All communications promptly attended to.

MUSIC.—Monsieur HÉNRI HARTOG begs to announce that he continues giving LESSONS on the VIOLIN and PIANOFORTE, and in SINGING. Schools attended. References to Pupils. All communications respecting Engagements and Pupils to be addressed to Mr. Hartog's residence, 5, Palgrave-place, Temple Bar, W.C.

PIANOFORTES.—M. MARKS, Pianoforte Manufacturer and Tuner, 105, Guilford-street, Russell-square, W.C. Among the many by whom he has had the honour to be patronised are the most noble the Marquis of Headfort, K.P., Lady Vaux, Lady Ann Monck, Lady Esmonde, the very Rev. Archdeacon Stopford and family. Worn Pianos restored to their original tone and touch. Pianofortes kept in order by the year on moderate terms. Also parties purchasing a piano in any manufactory in London can have Mr. Marks' practical opinion on its construction, tone, touch, &c. References to the first musical authorities in London.

CITY OF LONDON CRYSTAL, BRONZED, AND ORMOLU CHANDELIER AND LAMP WORKS.

NOTICE TO MERCHANTS AND THE TRADE.

J. DEFRIES and SONS' extensive SHOW ROOMS are open daily, replete with every novelty in CRYSTAL. GLASS, BRONZED, and ORMOLU CHANDELIERS for GAS, OIL, or CANDLES.

Designs of Chandeliers and Candelabras forwarded free.

THE NEW LIGHT.—IMPROVED PARAFFIN LAMPS.

J. Defries and Sons, beg to inform Merchants and the Trade that their Improved Lamps for the Season, free from smell or smoke, can be had at their Wholesale Depôt, 147, Houndsditch, London.

Moderator, Table, and other Lamps; Cottons, Table Glass, Earthenware, China, &c.

Manufactories at 1, 2, 3, 6, and 111, Gravel-lane, London, E.C. and 100, Ryland-road, Birmingham.

Principal Depôt and Show-rooms,—147, Houndsditch, London

When you ask for Glenfield Starch, see that you get it, as inferior kinds are often substituted.

FORGERY AND FRAUD.—Understanding that there is at present an attempt being made by some unprincipled parties in our city to deceive the public with an inferior Starch, made up in packets closely resembling the GLENFIELD STARCH, we consider it our duty to warn our fair readers to be careful when purchasing to see that the word "Glenfield," and the maker's name, "Robert Wotherspoon," is on every package, as none others are genuine.

NEWSPAPER
PENNY

OUR COMMUNAL WEEKLY GOSSIP.

[We deem it right to state that we do not identify ourselves with our correspondent's opinions.]

Agriculture in Palestine.—The Jews in China.

Every now and then an attempt is made to stir up the Jews to found an agricultural colony in the Holy Land. Some years ago I recollect a society was established for the purpose in our metropolis, consisting of Jews and Christians, and I have been credibly informed that all legal steps were taken for forming a "Palestine Land Company." Nothing was wanting but the publication of the prospectus, already drawn up. What has become either of the society or the prospectus I do not know; and now I read in your columns that an association for the identical purpose has been formed in the north of Germany. Seriously speaking, I do not know why such a scheme should not be carried out. The late Warder Cresson, who was a farmer by occupation, and who knew Palestine's agricultural capabilities from personal knowledge, prognosticated the best results from the cultivation of the ground in the Holy Land. I have before me a copy of a letter addressed in 1856 by the deceased, from Jerusalem, to a friend in England, in which he says:—

"I well remember proposing to Sir Moses and part of his company that if only part of the money given to alleviate the sufferings of the Jews here were laid out in purchasing or renting a large tract of land upon the rich plains of Jaffa, much more than a reasonable profit might be realized to meet the coming necessities of the Jews in time (which have now accumulated during two years, without their having received hardly any relief, to which we must add the increased famine prices of everything), especially in a climate like Jaffa, and where there appears to be no end to the great advantage given us by a kind Providence of any amount of irrigation. It is well known in a country like this a flock of sheep or goats, lamb or kid twice a year and very often have two at a time. Here would at once be a doubling or trebling the original number, and all this in a short time, and the ewes fatten in a few weeks, especially after the lambs and kids have been taken from them; for instance, if only a few acres of six weeks beans and potatoes had been then planted, they alone would have met and prevented almost all the distress. Here again is a doubling upon the original cost of the sheep and goats, if bought when poor for only about thirty piastres; then again there is their tallow and the fat of their enormous tails, and, lastly, their very valuable fleeces of wool and long goat's hair, superior to the famed Mogadore fleeces, so very valuable for making sofa and chair bottoms, sieves, and many other well-known purposes. Again in soils so rich and well irrigated, and a climate so forcing as that of Jaffa, various crops, such as Indian corn, potatoes, beet, radishes, beans, &c., &c., would have returned more than twentyfold before this time, and thus might have prevented the fatal results of the present famine of high prices ending in sheer starvation and death.

And having animadverted upon the mismanagement which characterised the administration of certain funds collected for the welfare of the Palestinian Jews, he continues:—

Again the cattle and jackasses ought to be secured within four stone walls, to prevent them from eating and barking so many of the young and very valuable fruit-trees (especially here), which must cause their death, and the pen might have been got up in less than half a day. And again there are, I see, from eight to ten large suckers as thick as a man's arm or leg round almost all the original parent olive trees, only impeding their growth and bearing, which should all have been set out before this time, as it is well known here, that one acre planted with olive trees, is worth more than three times the value of the best land without them.

It is true the objection at present is, that there is no security for the farmer, the Bedouins plundering the crops with impunity. I admit that this is an insuperable obstacle to agriculture whilst this state of insecurity lasts; but we are assured on all sides that the country, although slowly, is yet steadily progressing. Roads are now beginning to cross it in several directions, and the power of the authorities becomes more and more established. There is, therefore, reason to suppose that in a few years hence the country will be sufficiently settled to admit of agriculture being carried on without fear of interruption by roving Arabs. I therefore do not give up the hope of seeing one day a Jewish agricultural colony founded in the Holy Land.

It is curious that a modern traveller should speak of a new Jewish colony in China, since it is quite clear from the paragraph under this heading, quoted in your last, that Count d'Escayroe de Lauture could not have referred to that in Kai-fung-foo, well known now, and several times described by missionaries. I call it curious because the Jewish traveller, Benjamin II., as he loves to style himself, has, guided by some *midrash* with which I am not acquainted, repeatedly expressed his conviction that there was somewhere in China a large Jewish population, and in America collected funds for the purpose of seeking it out. At all events, the coincidence deserves notice, and the Universal Israelitish Alliance merits the thanks of the Jewish community for instituting enquiries into the matter.

Mappin Brothers' Table Cutlery.—Mappin Brothers London Show-rooms are at London Bridge. Established in Sheffield A.D. 1810.

None are genuine without their Corporate Mark—the "Sun," granted to their father by the Cutlers' Company of Sheffield, June 26th, 1835.	Per Dozen.				Per Pair.	
	Table Knives.		Dessert Knives.		Carvers.	
Full Size.	s.	d.	s.	d.	s.	d.
Black Handles, Balance	12	0	10	0	4	0
Bone, ditto, ditto...............	16	6	12	6	5	
Ivory ditto, ordinary quality....	22	0	16	0	7	6
Ivory ditto, medium quality....	33	0	28	0	11	0
Ivory ditto, best quality	46	0	34	0	15	0

None of the above can come loose in hot water.

Holloway's Pills and Ointment.—Convulsions, Fits, Epilepsy.—These attacks, common to all ages and all seasons, cannot be neglected without danger to intellect or life. Epilepsy especially requires prompt treatment as it springs from a scrofulous state of the habit, which can only with certainty be removed in early life. For curing this terrible disease, Holloway's remedies have held an enviable notoriety for more than a quarter of a century. The Ointment should be rubbed twice daily over the stomach and spine as perseveringly as salt is rubbed into meat. At the same time Holloway's Pills should be freely taken in doses to act energetically on the bowels so that the system generally may be thoroughly cleansed.

GOD'S LOVE AS SHOWN IN HIS WORKS.—WATER.

A benevolent design is apparent throughout all the scenery of nature. The evidence of the universality of God's love is abundantly manifested in all His works. Particularly do we find this evidence illustrated in the properties of common water. Science has defined water to be a compound substance, formed by the united properties of two ingredients of common air; vix., oxygen and hydrogen. In its ordinary liquid condition, it is some 800 times heavier than air, though under certain circumstances it becomes a great deal lighter; then again it can resume its original condition. In imparting to it this property alone there is manifested unmistakeable evidence of the wisdom, benevolence, and love of the Great Designer of natural laws; for by this property evaporation is produced; clouds, rain, and dew are formed to fertilise the soil, and that great heart of the water—the ocean—becomes, as it were, a great cistern, from whose vast surface are exhaled those gases and vapours which are necessary to replenish the rivers and sustain vegetation in every clime. The fluid is one of the most essential which enters into the composition and structure of the globe; without its live-giving influences all animated nature would inevitably be destroyed. To all created beings it forms a beverage which is absolutely necessary in the economy of life. It also aids in preserving life and health, both animal and vegetable, by purifying and promoting the salubrity of the air.

It is also the fluid in which numberless orders of beings exist; the great whales, as well as the tiny perch, sport through the vasty deed. Through its billowy bosom mighty ships plough their way, and thus it serves as a medium of communication between our own and foreign lands; in fact, between all nations of the earth. From this property, in conjunction with other agencies, we derive all the benefits of commerce. By its motion in and evaporation from streams and rivers it imparts to the air a wholesome quality, thus preventing the accumulation and stagnation of deadly gases; besides, it is the receptacle of the filth and offensive matters which unavoidably accumulate in and around large cities; thus forming a purificator in extent and efficacy for which we would look in vain elsewhere. Furthermore, it comprises an important element in the process of vegetation. With it we have health, pleasure, and plenty; without it we would have disease, pain, and universal famine.

With water vegetation is luxuriant and almost spontaneous; without it the whole face of the earth would be a barren waste; no roses would bloom to refresh us with their fragrant odour; no lilies would open to please the fancy and charm the eye, if they even could exist. If such a state of things were to be introduced earth would fail to fill its appointed station in the universe, and the Divine economy would in part prove a failure.

Again, the great Contriver has so disposed the particles of water that they are convertible into steam, and when thus rarefied it becomes one of the most powerful and useful motives with which man has yet become acquainted. By the aid of water in this form, the "iron horse" is enabled to dash away with almost lightning speed, from one extreme to another, and transport quantities of vegetable and other products to those who need them. By its gravity and momentum it impels millions of machines, and it is thus instrumental in supplying man with food, clothing and the multitudinous utensils of industry. By imparting a circulatory and vibratory motion to its masses the All-wise Creator has unfolded his love to our perceptions in an eminent degree, for from these motions we derive numerous benefits. The little brooks and streamlets pour their pearly crystal drops over cascade and through valley, until they wend their way, meandering and blessing thousands in their courses, and finally empty their liquid treasures into mighty rivers, and the rivers in their turn pour their watery masses into old ocean, which at the command of God sways itself back and forth every twelve hours like some powerful beast in its death throes, and thus keeps all its particles in constant agitation; constant evaporation is facilitated, by which a portion of these waters is interspersed through the atmosphere, and after being converted into clouds, is carried by the wind over nearly every region; and finally, God sends it back from whence it came in the form of rain and dew both "upon the just and the unjust." And thus this eternal round goes on, evincing the goodness and love of God from every possible point of view; for had he designed to impart pain and inconvenience instead of pleasure and convenience, he would either have so rarefied the water as to render it altogether unfit for the uses to which man now applies it; so that vegetation would not have been sufficiently nourished, so that ships could not have floated, but the lightest substances would have sunk; or he would have so condensed it as to make it of the consistency of thick cream or jelly, so that no pearly liquid would have quenched our thirst; so that the vegetable kingdom would have been unable to absorb the necessary nutriment, and so that by the misconstruction of one element he could easily have brought certain destruction on this beautiful world with its appendages which he has made to redound to his own honour and glory.

Or if God were a malignant being, desirous of evincing his wrath and hatred, he could stay the circulatory and vibratory motions of the waters, and soon the most disastrous consequences would follow; or he could deprive water of its evaporating property, when soon the earth would be transformed into a dry and parched wilderness. But glory be to his name! His works prove incontrovertibly that he is a God of love, and not a being of almost implacable hatred, as some creeds would have us believe.

"He watereth the hills from his chambers, the earth is satisfied with the fruit of his works." Praise him, ye nations, sing praise to the God of Israel, ye ends of the earth, for he is a God of love and has so wisely planned the world as to conquer sin, death, hell, and the grave, so that the Father may reign over all hearts and be all in all.—*Israelite.*

THE FALASHAHS.

The Falashahs, that mysterious Jewish tribe settled in Abyssinia since hoary antiquity, having lately again been visited by missionaries; we copy the following from "Gobat's Abyssinia:"

May 13, 1850.—I visited a village of Falashahs this morning. On inquiring for the rabbi, the poor old man was immediately brought in, but so tremulous with fear that for a time he was unable to speak. In compliance with my request to see some of their books, he first showed me the Book of Psalms, with all the connected sacred songs or odes of the Bible, and the "Oudasse Mariam," which the Christians have added, together with all the repetitions of, "In the name of the Father, of the Son, and of the Holy Ghost." He next brought me a book in two parts, the first treating of Sanbat, (the Christians so call the Sabbath, and the Falashahs Saturday), which is represented as pleading with God for men; whence the author concludes that Sanbat (Sabbath) ought to be observed. The second part is entitled, "The Prophecy of Gorgorius." He then showed me another book, having no specific title, which treats of the stars. I suppose this is the book of Enoch, though I could discover no definite meaning to be attached to its contents. Next he introduced to my notice a little book written in the Falashah dialect, with Ethiopic characters. I was anxious to note down a few words of their language in writing, but was deterred by the prospect of rain, preferring to spend the time in conversation with the rabbi. I asked him to which tribe he belonged, when he replied,

"To the tribe of Levi."

"Are there not Jews of other tribes, Judah, for instance, in Abyssinia?"

"We are of the tribe of Judah."

"How? You just said you were of Levi."

"Our father Jacob had twelve sons, five of whom he gave to Judah, the king, and five to Levi, the priest; hence we are kings and priests."

"When did your fathers first settle in Abyssinia?"

"They came with Menelaus, son of Solomon, King of Israel."

"When do you expect the Messiah?"

Not fully understanding me, he answered, "The world is yet to remain six hundred and sixty-two years."

"How many years do you reckon since the creation of the world?"

"Seven thousand three hundred and thirty-eight."

"You know Moses speaks of a prophet like himself, who was to come, called by David and the prophets Messiah; when will he appear?"

"We believe that this is Theodore."

"When is he to appear?"

A young Falashah replied, "In seven years." The rabbi answered, "We know nothing about it. Some say the time is near; others, that it is still distant."

"Have you no book in the Hebrew language?"

With a little hesitation, the rabbi replied, "Yes, we have the Law, but owing to our present troubles we have hid that, with some other books, in the Mussulman's quarter."

As the probability of rain continued, and the Falashahs seldom allow a Christian to enter their houses, I was obliged to drop the conversation here, and take my leave of him. The Falashahs are usually a quiet, peaceful people, and much more active than the other Abyssinians, but generally poor, because their cattle are often violently taken from them. They carry no arms, either for attack or defence. The great fear of them as sorcerers, so prevalent in the minds of people, forms for them a sufficient safeguard. After having been in the company of Christians or Mussulmans, they wash the whole body, and change their dress, before entering again their own houses. In short, they are ignorant people and full of superstitious notions, which, with some exceptions, are the same as those of the Christians, only that they are modelled after the Jewish fashion.

Religious Earnestness.—The deep earnestness of the Egyptians in the belief of their own religion seems to have been the chief cause of its being adopted by others. We are more ready to be persuaded when the speaker is himself in earnest.—*Sharpe's History of Egypt.*

The Arab's Argument.—Some years ago, a Frenchman, who, like many of his countrymen, had won a high rank among men of science, yet who denied the God who is the author of all science, was crossing the great Sahara in company with an Arab guide. He noticed with a sneer that at certain times his guide, whatever obstacles might arise, put them all aside, and kneeling on the burning sands, called on his God. Day after day passed, and still the Arab never failed, till at last one evening the philosopher, when he arose from his knees, asked him, with a contemptuous smile "How do you know there is a God?" The guide fixed his burning eye on the scoffer for a moment in wonder, and then said, solemnly, "How do I *know* there is a God? How did I know that a man and not a camel passed my hut last night in the darkness? Was it not by the print of his foot in the sand? Even so, and he pointed to the sun, whose last rays were flashing over the lonely desert, "that footprint is not that of man."

Metropolitan Free Hospital, Devonshire-square, City.—The aggregate number of patients relieved during the week ending June 29, was—medical, 1141; surgical, 395; total, 1536; of which 542 were new cases.

CORFU.—A PASTORAL.

We have more than once depicted the melancholy position of the Jews in the Ionian Islands, still groaning under the weight of mediæval oppression, and we have of late more than once animadverted upon the supineness with which the authorities view the continual outrages committed upon the Jews by the lower classes. It is impossible for us to decide in how far the protecting power is responsible for this sad state of affairs, although the Corfu Jews complain that England does not sufficiently exert her beneficial influence in their behalf. It is no doubt that, moved by pity, and in order to put a stop to these insults, the Archbishop of the Ionian Islands has issued a pastoral, which we subjoin, and which will be read with feelings of the profoundest satisfaction by the Jews all over the civilised world, and call forth sentiments of the deepest gratitude.

"Senate Office, Corfu, 6th June, 1861.

"At the request of the right reverend the metropolitan of Corfu, the senate are pleased to publish the following circular, founded on the dogmas of our holy church and on the principles of religious tolerance that distinguish the most civilised nations.

"While this circular, spontaneously issued by the ecclesiastical authority of the dominant religion, addresses the conscience, the senate consider it their duty to call to mind that, independently of the responsibility of conscience, there is also a penal responsibility, and that the penal laws will be applied by the competent authorities to any one whom the investigations of the police prove deserving of their rigour.

"By order of the senate,
"A. L. Dusmani,
"Secretary to the Senate for the General Department."

"Athanasius.—By the Grace of God, Metropolitan of the most Holy See of Corcyra.

"With deep regret we hear that a few inconsiderate youths, doubtless moved thereunto by ignorance and depravity, constantly molest the Israelites, insulting them by words and actions even at their funerals; and we have moreover been informed that, towards the end of April last, certain persons entering their cemetery committed disgraceful and offensive acts.

"The Israelites, established in Corfu for ages, who are born and bred amongst us, who pass their lives with us, trade with us, and have citizenship with us, are unquestionably Corfiote Greeks; yet they do not possess the political rights enjoyed by those residing in free and orthodox Greece. Every one knows what philanthropy and generosity the Israelites have evinced towards the suffering Christians in Syria, promptly and spontaneously contributing a considerable sum for their assistance and support. Why then should such hatred and repugnance be shown this unfortunate people? Because they are not of the same faith as ourselves? Who made us judges of the conscience of those who are of a different religion? This belongs only to the heart-searching God, and to God only shall every man account for his faith.

"Harsh and inhuman treatment of the Israelites is totally at variance with the faith of Christ, who enjoins us to love all men, not only our friends, but also our enemies. 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust' (Math. v. 44, 45).

"Our immaculate church, which is really true and orthodox, which has its origin from Jesus Christ and the apostles—the sole invisible head acknowledging Jesus Christ as Lord and God, and the bishops, successors of the holy apostles, as its visible pastors—the church, which is holy in its doctrine, conforming to the word of God, to the sacred canons of the holy synods, and to its ancient usages, as well as to the pure and uncontaminated traditions of the holy fathers—has at all times served as the type and model of religious toleration, and has ever disapproved and censured intolerance, teaching the faithful to be kind and merciful to all men; since, according to the acts of the apostles, (xvti. 26) 'God hath made of one blood all nations of men for to dwell on all the face of the earth.' Whence it follows that all men, as creatures of the one and only God, and the descendants of one man, are brethren to each other, on account of the equality of their nature, and we should therefore love and assist every man, of whatever religion or nation he may be.

"Hence, that no blame on account of a few thoughtless youths, may attach to the whole community of Corfiotes, who, in conformity with the doctrine of their most holy mother, the orthodox church, have ever been confessedly distinguished for their philanthropy and religious toleration, we must all exert ourselves to prevent a recurrence of such disgraceful acts. Finally, writing in the holy spirit as the head of the church, we exhort such disorderly young men henceforward to discontinue practices so contrary to the Gospel and to Christianity, and no longer molest the Israelites, or others of a heterodox faith, otherwise they shall be subjected to the severest ecclesiastical censures, as transgressors of the great and sacred commandment of God, 'Thou shalt love thy neighbour as thyself;' and we earnestly request the venerable priests and confessors, parents and teachers, respectively to counsel their spiritual children, their sons, and their scholars to abstain from such inhuman practices, by which they sin greatly, and draw upon themselves the wrath of God, while transgressing His Divine commandment. These from us, and the grace and the infinite mercy of God be with you all. Amen.

"From the Archiepiscopal residence, Corfu,
13th May, 1861.
"† Athanasius, Metropolitan of Corfu."

A RIDDLE.

Solution of No 33—"Boo."

Number XXXIV.

If by the eye you view me, I from your eyes am veiled,
And am detained a prisoner, till in my coffin nailed.
Not such was once my destiny, it anciently was higher,
For I among the Israelites was deemed a hero's sire.

METRICAL TRANSLATION OF PSALM XCVII

Th' Eternal reigns; let earth rejoice—
The many isles exalt their voice,
In joyful unison;
Round Him are darkness, cloud and storm,
While righteousness and judgment form
The pillars of His throne.

A fiery stream before Him flows,
Which all His stubborn wicked foes
Shall utterly consume;
Thro' all the world His lightnings blaze,
Earth, seeing, trembles, in amaze
At her approaching doom.

The hills, like wax, dissolve away,
Before th' Eternal; conscious they
That Lord of earth is He;
His righteousness the heavens proclaim,
And nations all, of every name,
His brilliant glory see.

And they, who, in their worship own
Carved images of wood and stone,
Shall be confounded all—
The nations, that in idols boast,
Shall then, with all their idol host,
Before th' Eternal fall.

This hearing, Zion, glad, adored
And Judah's daughters joyed, O Lord!
Thy judgments to behold;
For Thou above all earth art high,
Above all gods, Thou in the sky
Exalted art of old.

Abhor all evil, ye who bear
Love to the Lord, whose tender care
Keeps watch upon the soul
Of all His saints; in mercy He
Delivers them, and sets them free
From wicked men's control.

For all the righteous light is sown—
For every pure right-hearted one
An everlasting joy.
Ye righteous! glory in the Lord;
When ye His holiness record
A song of thanks employ.

THREE YEARS IN TURKEY.*

This book will no doubt be read with much pleasure by numbers who consider the seduction of Israel from the God of Moses and the Prophets as their principal object in life. In us, however, its perusal has excited quite different feelings. Although the author probably did not intend it, and would disclaim any such purpose, yet the publication tends to widen the breach between Jew and Gentile, to raise prejudice against the former, and to represent him as a degraded being. The author, as can easily be conceived from the object of his mission, and as is indeed evident from the contents of his book, was, in his intercourse with the Jews, confined to their poorest classes, which, as a rule, are everywhere the most degraded, being more exposed to temptation than those above them. This is as true at Constantinople as at London. Now only imagine that M. Esquiros, who lately published, for the benefit of the French, his experience in England, had held up to his countrymen the tenants of the Seven Dials as a specimen of British morality and intelligence. Yet this is what is done in the volume before us. "Fornication and drunkenness," gravely says the medical missionary, "prevailed extensively among the Jews in Jassy and Constantinople, and seemed not to be considered as transgressions of the holy law of Jehovah. The children of the lower orders, also, are accustomed from their infancy, in some places, to petty theft, and they learn with their years to glory in their shame. 'Now, if neither fornicators, nor adulterers, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of heaven' (1 Cor. vi. 9, 10), can there be conceived a state of more wretched and guilty ignorance, or one which makes a stronger appeal to the compassionate heart of Christians?"

Whatever the amount of vice and crime among the Jews of Constantinople and Jassy, it does not equal that prevailing among the Christians of London; and as the Gospels exclude fornicators, thieves, and drunkards from the kingdom of heaven, the Christians of London are doomed to perdition, and we continue in the author's own words: "Can there be conceived a state of more wretched and guilty ignorance, or one which makes a stranger appeal to the compassionate heart of Christians?"

Nor are we better pleased with the several quotations at second hand from various rabbinical sources, the tendency of which is to bring the Jewish doctrines into contempt. Happily the time is gone by when it was necessary to show how little the rabbinical writings sneered at were understood, or how much they were wronged by the wrenching of isolated passages from their context. Eisenmenger and consorts, the builders of the large storehouses from which all assailants of Judaism draw their ammunition, have been refuted over and over again. Yet they are copied and quoted over and over again, as though they were unimpeachable authorities.

We have now done with the most objectionable portions of the book, and are glad to be able to turn our attention to the more pleasing parts. The volume before us is written in a pleasing style, and contains a good deal of information respecting the people, the country, and her constitution, which is of general interest. To us Jews, of course, those portions will prove most attractive which refer to our own co-religionists. We therefore copy the missionary's account of his visit to the chacham-bashi at Constantinople.

"On the Monday following, at ten a.m., Dr. Leitner, by appointment, proceeded with me in a caique up the Golden Horn, to the village of Peripashah, which, with the suburb of Khaskioy, is said to contain about 20,000 Spanish Jews, natives of Turkey, and subjects of the Sultan. We visited the residence of their chief rabbi, Rabbi Itchak Bassan, reputed to be one of the most learned and influential of the Spanish Jews in Constantinople. After crossing the courtyard, we entered the house, and were introduced by the servant-in-waiting into a large and handsomely furnished room; and, in a retiring room off from this, we were presented to the Rabbi, seated in a Turkish fashion (cross-legged) on a divan. His appearance was striking and quite patriarchal. He appeared to be about sixty years of age. His head was adorned with the elegant turban, the distinguishing head-dress of the Spanish Jews. He was enveloped in a loose flowing robe; from beneath were visible his feet, encased in the usual yellow Turkish slippers. His beard was grey, and reaching down to his knees, as he sat cross-legged on the divan. His physiognomy would have marked him out to a stranger to be a descendant of Abraham, being decidedly Jewish. His forehead was large, indicating intelligence and benevolence of disposition, and his keen black eyes sparkled occasionally with intelligence and passion, when excited by conversation; though the general expression of his countenance, when in repose, was obscured by the habits of indolence and indulgence so general amongst all the inhabitants of Turkey, partly the effect of the warm climate, but chiefly from the narcotizing influence of tobacco so universally used here. On our entrance, the Rabbi descended from his divan, and received us most kindly, and after saluting us in the Eastern fashion, placing his right hand on the region of the heart, then pointing to his forehead, then carrying the hand to the heart again, he returned to his divan. A conversation was commenced between the Rabbi and the Doctor, in Hebrew, which I did not understand, but which was interpreted to me from time to time by the Doctor. The Doctor had previously introduced me as a "Hekim" physician, from Scotland, on my way to Jassy, Moldavia.

"During conversation, I observed the Jewish ladies of the family passing and repassing the door of our little retiring room. I expressed a desire to be introduced to the ladies, which the Rabbi kindly complied with. The ladies then joined our company: all of them were beautiful, with handsome figures, and large black eyes, expressive of intelligence and sensibility. One little girl, I observed particularly, had a most sylph-like figure and lovely features; she was richly dressed in the peculiar costume of the Spanish Jewesses, having her hair neatly plaited and decorated with wreaths of flowers. The rites of hospitality were then tendered to us in the Turkish fashion. The chibouk, or long Turkish pipe, was presented to each of us, and, after going through the ceremony of smoking (for smoke I could not), coffee was served in small cups. One of the ladies here left our company for a little, and returned with a Hebrew New Testament in her hand, holding it out to me. I asked the Rabbi if he had ever read that book. He answered, 'No; it would be a sin.' The attention of the Rabbi was then directed by the Doctor to the subject of the Messiah, the theme which chiefly engages the attention of the Jews; and the prophecies in the Old Testament regarding his advent were then read and discussed, more especially the 53rd chapter of Isaiah and the 9th chapter of Daniel. The Doctor explained that all the prophecies in the Old Testament regarding the Messiah were literally fulfilled in the person of Jesus Christ of Nazareth, whose birth, life, and death, and resurrection, with the history of the establishment and progress of Christianity after the ascension of the Lord Jesus Christ to heaven, and its principles and practice as inculcated by Himself, as well as the prophecies regarding the events which were to take place from the time of Christ to the end of the world, were all contained in the little book now in our hands—the New Testament. The Rabbi promised to read the New Testament; but afterwards rejoined, 'Though I cannot agree with the Christian faith as taught by the Scottish Christians, and though I cannot comprehend the motives of their arduous labours, and of the great expense it must cost them to send out and support missionaries to the Jews, yet I give them credit for being actuated by disinterested motives and a desire to do good, and I love the Scottish Christians with all my heart.' Dr. Leitner then prescribed for some of the ladies, who were his patients, and, on taking leave, the Rabbi descended from his divan, shook hands with us most cordially, and, along with some of the ladies, accompanied us to the door, and hoped to see me again if ever I should Constantinople."

We have not less felt interested by the minute account given by our traveller of the medical college, established by the late sultan, and of its principal, Dr. Spitzer, about whose religion our author seemed to be doubtful. We can remove this doubt by assuring our author that Dr. Spitzer is by descent a Jew, and we believe has never renounced his religion. It is further perfectly true that the doctor very often availed himself of the opportunity afforded him by his position to promote the welfare of his co-religionists as much as was in his power.

Hungary.—The Revolutionary Army.—In one of the petitions to the Hungarian Diet respecting Jewish emancipation, it was stated that there were 25,000 Hebrews in the national army which in 1848 and 1849 defended the country against the attacks of Austria.—*Educatore Israelita.*

---

* Three Years in Turkey: The journal of a medical mission to the Jews. By John Mason, L.R.C.S.E. London: John Snow, 35, Paternoster-row.

CONTENTS OF THE PRESENT NUMBER

Advertisements 1
Our Communal Weekly Gossip
Agriculture in Palestine—The Jews in China .. 2
God's Love as Shown in His works—Water 2
The Falashas 2
Religious Earnestness .. 2
Corfu—A Pastoral 3
A Riddle 3
Metrical Translation of Psalm XCVII 3
Three Years in Turkey .. 3
Hungary—The Revolutionary Army 3
Leader—Osman's Dynasty .. 4
Owen's College, Manchester 4
A Promising Singer.. .. 5
Turkey—A Hatt 5
Spain and Morocco 5
Presentation of a Testimonial 5
University College—Distribution of Prizes 5
The late Emanuel Levy Cohen 5
Turin—A Mission to Paris.. 5
Paderborn—The Orphan Asylum 5
Frankfort-on-the-Maine—A Resignation 5
Paris—A Bequest 5
Are Lutherans Christians? .. 5
Sir Culling Eardley at Plymouth 5
Vienna—An Orphan Asylum 5
Turkey—The New Sultan .. 8
Difference of Liturgies .. 8
Constantinople—A Projected Council 8
Vienna—Creation of Nobles 8
Carlsruhe—Grand-Ducal Patronage 8
Milan—A Large Congregation 8
Vienna—The Congregational Statutes 8
CORRESPONDENCE
Sir Culling Eardley on the Aspect of Christianity in Relation to the Jews and the Papacy.. 6
Decrease in our Marriages .. 6
A Mortara Case before Mortara 6
The Authorised Version of the Bible 7
On the Signification of the word רקיע 7
Funeral Oration on the Late Mr. Braidwood—Misinterpretation of a Scriptural Text 7
Letter to the Jews on their Restoration. 7

JEWISH CHRONICLE. ADVERTISEMENT DEPARTMENT.

Public Companies and Societies—Five Shillings for the first seven lines, and Sixpence for each succeeding one,—a line consists of about ten words.

For Advertisements inserted over the Leader and in the body of the Paper the charge is a third more than the scale.

Trade Advertisements—Not exceeding seven lines Three Shillings and Sixpence. A considerable reduction on Contracts for all such Advertisements, according to the number of Insertions.

Births, Marriages, and Deaths—Not exceeding seven lines, Three Shillings and Sixpence. The announcements of deaths with black borders are charged double. All family announcements are published the same week, if received at the office on Thursday, not later than 4 o'clock p.m.

NOTICE.

Our Subscribers are respectfully reminded that, the Quarter having expired, the Subscriptions are due. To avoid needless writing and postages, the receipt of the Subscriptions will, in imitation of the American papers, be acknowledged in our journal in the week of their receipt, and such acknowledgment shall have the validity of a receipt.

NOTICES TO CORRESPONDENTS.

Mr. Hausdorff, Jerusalem.—In our next. An Absent Member—If he will authenticate his letter we will publish it. A. B.—His remarks do not come within the scope of our journal. Charles.—The essay will be published at some future period. Justitia.—The complaint is unfounded; we cannot publish his letter.

Letters not prepaid cannot be taken in.

Subscriptions to the Jewish Chronicle and Hebrew Observer:—Mr. John Braham, Bristol, up to June 30, 1861, 8s.; Rev. Mr. Murray, Manse of Moonzie, Scotland, up to January 5, 1862, 8s.; Mr. S. Rudolf, Cape Town, up to January 12, 1862, £1 12s.; Mr. S. Sachs, Birmingham, up to December 31, 1861, 16s.; Mr. M. Ponton, Clifton, up to September 30, 1861, 4s.; Mr. H. Neustadt, Birmingham, up to July 7, 1861, £1 8s.; Mr. M. H. Simonson, Manchester, up to July 18, 1861, and book, 8s. 8d.; Mr. Joseph Adelsdorf, Southampton, up to July 18, 1861, 4s.; Mr. Dutch, Dublin, up to June 30, 1861, 8s.; Mr. H. Smith, Blackheath, up to June 30, 1861, 16s.; Rev. Isaac Bernstein, North Shields, up to June 30, 1861, 8s.; Madame Collete Jacob, Brighton, up to June 30, 1861, 12s.; Rev. Philip Bender, Hull, up to June 30, 1861, 12s.: Mr. I. Joseph, Manchester, up to March 31, 1861, 12s.; Mr. Henry Hart, Canterbury, up to June 30, 1861, 9s.

CALENDAR FOR THE ENSUING WEEK.

Friday	July 5	Tamuz 27	Sabbath commences at 7.
Saturday	„ 6	„ 28	„ closes at 9:12.
			מטות ומסעי, Numb. xxx. 2.
			Haphtarah, Jerem ii.

Monday next will be ראש חדש אב.

The Jewish Chronicle,

AND

Hebrew Observer.

LONDON: FRIDAY, JULY 5. 1861.

OSMAN'S DYNASTY.

The death of one Sultan and the accession of another to the throne of Constantinople has once more prominently brought Osman's dynasty under the notice of the civilised world. Let us, whilst the newspapers are discussing its chance of maintaining its hold on Europe, and its capability for regenerating Turkey, trace its relation to the Jewish people, and point out the part which it played in the Jewish history.

It is gratifying to be able to state that, whatever the terror which its first appearance on European ground struck into the mind of Christendom, whatever the calamities which it brought upon the nations which had to sustain the brunt of its early fierce onslaughts, when still in the vigour of youth it always proved to the Jews a protector, frequently a deliverer, and occasionally a messenger of peace. The period marked by the onward march of the Osmanlis, almost unparalleled for rapidity of conquests, was precisely that during which the fortunes of the Jews, among the followers of the Cross, were at their lowest ebb. England, France, and the adjoining territories were absolutely closed against them; Spain and Portugal were on the point of expelling them. In the north of Europe they had not yet found a home; from many parts of Germany they had been altogether banished, and the Greek church, which held undisputed sway all over the eastern portion of Europe, was even more hostile to them than western Christendom. Certain it is that the Rouman and Sclavonian populations along the Danube, now acknowledging either the sovereignty, or at least the suzerainty of the Porte, then afforded no resting-place to the sole of their feet. The few that had found shelter either at Constantinople or in Greece groaned under a yoke as heavy as that imposed on their most oppressed brethren in any other part of the globe. Judaism seemed all over Europe, Poland excepted, on the decline, and its speedy extinction, humanly speaking, by the fanaticism of priests, kings, and peoples, was all but inevitable, when in the Providence of God two events occurred, shaking Christendom, as then established, to the very foundation, but saving the remnant of Israel from destruction. Of the second in point of time, although the more important, we will not speak now. The reformation had given to the current of Christian fanaticism a new direction. Catholics could now persecute and massacre Protestants to their heart's desire; and Protestants, where they were in the majority, could reciprocate these charitable acts to Catholics. In the terrible conflict of opinion between powerful nations and whole masses of the population, the differences with the handful of despised and crushed Jews were happily for them, at least for a while, forgotten; and when, subsequently, exhaustion imposed peace upon all parties, and necessity had taught them religious toleration, this was gradually also extended to the descendants of the patriarchs. But of the event which preceded it in point of time, and which accomplished externally, in behalf of the Jews, what the reformation achieved for them internally—we allude to the part acted by the Osman dynasty in Europe—of this event we will not now speak.

It was now the second time that the Crescent appeared on the stage of history, to save those whom the Cross had doomed to destruction. When, in the beginning of the eighth century, the awful persecution of the Jews of the Pyreuean peninsula, then their principal stronghold, threatened the Jewish name with total extinction, the followers of the Arabian prophet, from beyond the Straits of Godes, presented themselves as deliverers. Thus the believers in the Koran saved the disciples of Moses from the murderous hands of the followers of the Gospel of Mercy. In the same way when, seven centuries later, the Cross having in the extreme west conquered the Crescent, the old policy of percecution was revived, Providence, in the extreme East, raised another section of the Moslems, and bestowed upon them larger territories than they had to yield, entrusting them with the mission of repairing in the East the losses that Israel was about to sustain in the West. The protector now came from the opposite coast of Asia, as formerly from that of Africa. As anciently the Straits of Godes, so he now crossed the Bosphorus and the Dardanelles. Constantinople, with the adjoining territories, had fallen into the hands of the Osmanlis, even before the most Catholic sovereigns had expelled their wretched Jewish subjects from Spain; and in proportion as the persecution of the Jews in the West grew did the conquests of the Turks in the East increase. The hapless exiles from Spain, repelled from the greatest part of Europe, met with a merciful reception at the hands of the Osmanlis, and they soon spead all over those extensive provinces in European Turkey under the immediate government of the Porte, over all Asia Minor and Syria. Constantinople, Salonica, and Smyrna soon sheltered congregations that numbered by the thousand; but the new Jewish settlements were not confined to these territories only. They sprang up wherever Turkish influence had acquired the ascendancy. Under the protection of Osman's dynasty, and in the wake of its victories over neighbouring Christian princes, Jewish colonies arose in Hungary, Moldavia, Wallachia, and Servia. Nowhere, whilst under Turkish sovereignty, was exceptional and organised oppression their lot. Systematic oppression only was organised or imported in proportion as the Christian elements gained supremacy over the Mahometan.

This salutary influence was even extended to countries which had never been subject to the sway of the Porte. The proud capital of the Hapsburgs itself had, in virtue of international treaties, to receive Turkish when it would not tolerate Austrian Jews, and had to accord to the stranger privileges fanatically withheld from the native. At a time when not even a Jewish subject of the *Kaiser* was permitted to stay at Vienna, without a special permission, beyond a week, when he had to purchase this special favour the same as he had to pay a toll for his horse or cattle when entering the city; at a time when men of wealth, station, and eminent talents, happening to be Jews, desirous of residing for any length of time at Vienna, had to enter their names at the police office as coachmen of some co-religionists privileged to live there, and their wives—highly accomplished ladies—as kitchen maids, Jewish subjects of the Porte, protected by her ambassador, without let or hindrance, might reside in any quarter of the metropolis—nay, in the immediate vicinity of the imperial castle, and peaceably carry on their trade. And often did it occur that an honourable Jew, and a loyal subject, hunted by the police from street to street, and at last expelled from the city like a vagabond, quietly glided down the Danube, and at Belgrad, before the Pasha, by means of a handsome *bakshish*, effected his metamorphosis from an Austrian into a Turk, by merely donning the cap of the Frank (this was the name of the Jewish Rayah at Vienna) instead of the German hat, and the caftan of the latter for the frock-coat of the former; and then, provided with a Turkish passport, returned to Vienna, laughing in his sleeve at constable and police-commissioners.

Nor did the Osman dynasty rest contented with this general protection to the defenceless and oppressed Jew. Several of the greatest rulers that sprang from it marked out Jews as special objects of their benevolence and confidence. The physicians and favourites of several of the Sultans were Jews. The great Soliman was in all his campaigns accompanied by his Jewish physician; so was his son, Selim II. By the special favour of the Sultan, it was attempted to establish, in the second half of the 16th century, a Jewish colony at Tiberias; and if the scheme was ultimately abandoned, it was not because such was the wish of the sovereign. It was a ruler from the same dynasty that raised a Jew to the dignity of a Duke of Naxos; and it is remarkable that Jewish influence decayed at Constantinople in proportion as Turkish ascendancy declined abroad, although they were at no time in the dominions of the Porte the object of special persecutions, as they were in Christian countries. By this, however, we do not mean to imply that the Jews were exempt from those arbitrary acts, or even deeds of violence, which characterised the course of Mahometan despotism, and which more frequently sprang from the tumults raised by the turbulence of the janissaries, which not even the hands of the most vigorous rulers could always quell. At times Jews were massacred and despoiled by the mob, the same as other Rayahs; at times the Sultan, in order to relieve his financial necessity, would send the bow-string to some wealthy Jewish banker, and then confiscate his property. So late as the year 1827 this was the sad lot of the eminent banker Carmona, in the reign of that very Mahmoud II. who annihilated the janissaries, and initiated all those reforms which were to civilise Turkey. But these acts were exceptions to the rule, emanating rather from the exceptional position of the Sultan than from a spirit of persecution, and did not originate in a state of legalised oppression and spoliation as in Christian Europe, where fanatic governments so adopted their measures as to be able systematically to curtail all resources of an honourable livelihood from a Jew, and then to wring from him, by means of all kinds of special and degrading taxes, whatever he might have acquired, despite these restrictions. And when at length, after the destruction of the refractory janissaries, Sultan Mahmoud and his successor were enabled to carry out the great reforms which he had meditated, the Jews were not forgotten. Abdul-Medjid spontaneously granted to the Jews every right he conceded to the Christian Rayahs. Whilst among the Christian nations it was generally the people that advanced, and the monarch that was the retrogressionist; whilst in modern time it was revolution that brought the Jews liberty, and princely reaction that deprived them of it—in Turkey it was the sovereign that was far in advance of his subjects, and faithfully guarded and protected the rights conceded, which Turk and Christian Rayah would fain have withheld from the Jew. If in modern time Greek fanaticism has not succeeded in destroying the Jewish race in Turkey, no thanks to Eastern Christian charity; for when Western interference had raised the Christian Rayahs on the social scale, the first use made by them of the new power was a systematic effort at depressing those with whom formerly they had stood on the same level; and nothing but the ruling class of the Osmanlis, inspired by the benevolent sentiments of their chief, interposed between the assailants and their intended victims.

Nor were the Jewish subjects of the Porte unmindful of the special obligations under which Osman's dynasty had laid them. In the hour of trial they betokened their loyalty, and even sealed with their blood their fidelity to the reigning house. At the siege of Buda by the Imperialists, in 1686, the Jews, in conjunction with the Mahometan population, gallantly defended the city, which, by previous treaties, had been ceded to the Osmanlis, and had, after the conquest, to pay dearly for their attachment to their legitimate sovereign. During the last successful rebellion of the Greeks against the Turks nearly all the Jews settled in the islands were massacred by the insurgents, merely because the former adhered to the interests of the then reigning house. Now that the good Abdul-Medjid has descended into the tomb, his brother and successor has, without hesitation, proclaimed his resolution to follow the policy of his predecessor in his relation to the adherents of the several creeds subject to his sceptre. We place implicit confidence in this promise. The past of the dynasty is to us an earnest of the future of Abdul-Aziz. Thirty-two Osmans, as far as the Jews are concerned, guarantee the imperial word. Abdul-Aziz will in every respect replace to them Abdul-Medjid. For the stability of his throne they will undoubtedly raise their hearts in prayer to their Heavenly Father with the same warmth as they did for his predecessor, and to his person they will certainly transfer the same loyalty, the same respect and attachment which they entertained for his kind-hearted brother. Nor will Abdul-Aziz occupy in the feelings of their Western brethren a position inferior to that held by Abdul-Medjid.

Owen's College, Manchester.—Among the scholars who received marks of distinction, at the termination of the present session, are two co-religionists, the only Jewish students this session, and as yet the only holders of certificates of honour belonging to our faith:—History (evening class), certificate, Max Hesse. Oriental languages (Arabic class), certificate, Hugo Dreschfeld.

A Promising Singer.—A correspondent gives us an account of the first appearance on the stage of a young co-religionist of much promise. Mr. Daniel Swaebe lately performed the part of Henry Bertram, in the opera of "Guy Mannering," at the Standard Theatre with considerable success. His voice, a tenor, is described as exceedingly clear and sweet, bidding fair, with proper training, to rank with the best on the British stage.

Turkey.—A Hatt.—A telegram has been received, dated Constantinople, July 1, announcing that an Imperial Hatti, conceived in a very liberal spirit, was read on that day. It confirms all existing laws, and guarantees the equality of all subjects before the law, without distinction.

Spain and Morocco.—The "Correspondencia Autografa" says:—"The Spanish Government has resolved to abandon its claims against Morocco; to declare Tetuan the property of Spain; to render it impregnable, and to colonise the territory."

Presentation of a Testimonial.—A very handsomely written testimonial, most elaborately framed, was presented to Mr. J. Roxas on Wednesday evening last, by the president and committee of the "Marriage Portion Society," for his honest and upright conduct in his capacity as collector and secretary. It is indeed gratifying to notice the acknowledgment of valuable services rendered, especially as the above-named society is now in a flourishing condition, which is in a great measure owing to the exertions of its promoters, among whom the secretary and collector is foremost. I noticed particularly the good feelings and manifestations in behalf of Mr. Roxas; and it must be pleasing to you, Mr. Editor, to see the good conduct of a man appreciated, who, I believe, holds a responsible situation in your service.—*From a Correspondent.*

University College.—Distribution of Prizes.—On Saturday afternoon last the annual distribution of prizes in the Faculty of Arts and Laws, in connection with the above institution, took place at the college in Gower-street, in the presence of a large number of ladies and gentlemen. The chair was taken by the Right Hon. Lord Taunton, who was supported on his right by the Right Hon. Lord Brougham. We also noticed Sir Francis Goldsmid, M.P., and other gentlemen, besides the dean of the college and nearly all the professors of the university. The following are the names of the co-religionists that received prizes or certificates:—Jews' Commemoration Scholarship, of £15 a year for two years, awarded to the student of the Faculty of Arts of not more than one year's standing in the College, who was found to be most distinguished by general proficiency and good conduct. Scholar (1859-60) George S. Joseph. Natural Philosophy and Astronomy (Senior Mathematical Class)—Certificate, Philip Magnus; Experimental Class—prize, Julius L. Levy; certificate, Henry Lucas. Mathematics (Higher Senior Class)—certificate, Philip Magnus; Lower Senior Class—prize, George S. Joseph. Latin—certificates, George S. Joseph, and Nathaniel Nathan; Junior Class—certificate, Henry Godefroi. Greek (Extra Class)—certificate, Benjamin Kisch; Senior Class—certificate, George S. Joseph; Junior Class—Henry Godefroi. English (Senior Class)—certificate, Nathaniel Nathan. German (Senior Class)—prize, Henry Godefroi; certificate, Nathaniel L. Cohen. Italian (Senior Class)—prize, Elim H. D'Avigdor; Junior Class—prize, Albert A. Goldsmid. Civil Engineering—certificate, Frederick M. Hyam.

The Late Levy Emanuel Cohen.—We have in our last briefly adverted to the career of the late Mr. Cohen, of Brighton. We will this week copy a few reflections made by his biographer on the release of the deceased from the Chelmsford gaol, to which he had been consigned for libel for six months on a trumpery charge, in reality out of revenge for the boldness with which he denounced the corrupt practices of factions, then in the ascendant, and with the view of ruining him. In this design, however, his enemies did not succeed, for the undaunted journalist continued to edit the "Guardian" from his gaol; but the long term of incarceration exhausted all his means. "But the struggle," says the writer, "had been severe; his resources were well nigh exhausted, and alas! he had little help to look for beyond his own energetic industry. Where now was the practical proof of the sympathy of "Liberals" for the champion of liberty? Where now were the wealthy of his own "people and nation," who might well have been proud of him, who was perhaps the greatest Hebrew of their day; whose rights of citizenship he had (on the broad principles of justice) advocated with burning earnestness and powerful satire? His fortunes trembled in the balance, but he never lost self-reliance; by his own efforts he stood his ground, and gloried—that his political enemies had *not* crushed him. Mr. Cohen had unquestionably deserved better of his fellow-men than to be left to the toil and trouble of overcoming embarrassments incurred in the public cause. His services to freedom were, then and after, great; his sacrifices more than is generally understood. Whatsoever the governmental barbarisms of his time, he was at war with them. In whatever respect the rights of the citizen or the rights of conscience were invaded or restricted, he exposed the evil, and expounded the question he had raised with striking lucidity and force. Nor did he this at second hand. He was no vulgar democrat, who takes up a cry and yelps with the multitude; he comprehended his subject with the enlightenment of a philosopher, and felt that his argument was founded on the basis of irreversible justice and truth. He was an enemy to abuses, and had a strong hatred for official venalities in any form. He was a lover of public virtue. Again, his services were not only words in print, but deeds also. He sent about reporters at the time of the Reform Bill, and so, in regard to all matters of interest, general or local, he was ever active and awake to obtain particulars, inform the public, and do what was possible in his vocation." But even these difficulties were ultimately overcome, and Mr. Cohen lived to see many of those alterations in public affairs made which he so zealously and powerfully advocated, and many of the views became popular which at one time were condemned as revolutionary and marks of disloyalty.

Turin.—A Mission to Paris.—Count Arese, the senator of the kingdom, and Chevalier Artom, private secretary to the Minister of Foreign Affairs, have left Turin for Paris, charged with an extraordinary mission to the Emperor Napoleon. [In copying this paragraph from the daily papers, we have to observe that Chevalier Artom is a co-religionist, who seems to occupy under Ricasoli the same prominent position which he held under Cavour. —Ed. J. C.]

Paderborn.—The Orphan Asylum.—We some time ago alluded to a co-religionist, Miss Fanny Nathan, who, with a devotion and an enthusiasm, alas, but rare among our women, for years and years unremittingly exerted herself to collect funds and obtain supporters for the erection of an orphan asylum for her co-religionists in Rhenish Prussia. We now learn that the foundation-stone of this institution has been solemnly laid at Paderborn, several rabbis and Government officials being present. So great was the perseverance, intelligence, and energy of the foundress, that she even found means to interest the King and the Queen in the charitable work, as was evinced by the gracious telegram received by her from the monarch and his consort during the banquet with which the event was celebrated after the ceremony.—*Israelit.*

Frankfort-on-the-Maine—A Resignation.—Some sensation is now created in the German rabbinical world by the resignation of Dr. Stein, rabbi in the above city. The doctor has published a pamphlet, in which he states his reasons for this step. From these it appears that when he accepted the office the wardens, nothingarians in the true sense of the word, and apparently only intent upon the destruction of Judaism in their community, had made conditions reducing the rabbi to a mere cypher; and the rabbi had been imprudent enough—not to use a harsher term—to accept these conditions. But the rabbi, bound hand and foot, at last felt the position in which he had placed himself, and preferred resignation to a longer submission to a spiritual thraldom, which will rest as a blot for ever on the godless congregation of Frankfort, which tolerated such wardens in office. No wonder the rabbi laments that, despite the extreme and violent reforms introduced, and which, by-the-bye, had his sanction, the synagogue is quite deserted, even whilst he is preaching. The "Israelit," contrasting this magnificent synagogue in its desolation with the plain place of worship of the orthodox, which is crammed every Sabbath, exclaims, "Behold the fruits of reform and of the refined service!"

Paris.—A Bequest.—Another instance has just occurred at Paris proving how long the Jewish feeling may remain latent in the heart before the hour of death brings it out in its full intensity. Chief Rabbi Isidor received a request from an old maiden lady, Regine Rouget, to pay her a visit. She had for thirty years led a very retired life, scarcely anybody knowing that she was a Jewess. But feeling her strength declining, her Jewish feelings awoke with all their primitive force, and she wished to be associated, at least in death, with those from whom she had kept aloof in life. The rabbi having ministered to her the consolations of his faith, asked her if she had not any relatives with whom she wished to communicate, and to whom she would leave her property. Her reply was that she had only some very remote relatives, who were now the more estranged from her as they had changed their religion. Shortly afterwards she died, when it was found that she had left all her property, amounting to about 120,000 francs, to the Israelitish Consistory, to be employed in charitable purposes at its discretion, on the following two conditions: That ground on the Jewish cemetery should be bought for her, and that her mother buried at Montparnasse, should be interred with her in the same grave, all customary rites usual on such occasions being strictly observed; that 8,000 francs be paid in one sum to her servant, and that a room be completely furnished for her. We need hardly say that her wishes were scrupulously complied with, Rabbi Isidor himself having officiated at the funeral.—*Abridged from the A. I.*

Are Lutherans Christians?—This important question was gravely discussed in the Supreme Council of Alsace in 1740, and at last decided in the affirmative. The following incident gave rise to this judicial decision: An Israelite, named Gunsburger, lived in the house of a Lutheran, and landlord and tenant, both residing at Muttersholz, were on the best of terms. But the Protestant had unintentionally thus committed a great crime, for, by the law of Alsace, Christians were forbidden, under a fine of 1000 livres, to give shelter to a Jew. All at once the Jew received an order from the guardians of the law to quit his lodging without delay. It was in vain that the landlord urged that he was well pleased with his tenant, who was most punctual in the payment of rent, and who, moreover, was a very respectable man. But the authorities remaining inexorable, poor Gunsburger had to accept the offer of a co-religionist to give him shelter for a while. But the houses of the poor Jews of Muttersholz were so over-crowded that he could not find a permanent lodging in any. The shrewd Jew then bethought himself of an innocent stratagem. He represented to the authorities that since the law forbade Christians to give shelter to Jews, this could only refer to good Catholics, whose pure faith might be contaminated by contact with Jewish superstitions; but surely the law could not entertain the same solicitude for Lutherans and heretics, doomed to eternal perdition, the same as Jews. Since Lutherans, therefore, did not possess the true faith, they could not with propriety be called Christians, and might therefore be allowed to associate with Jews. The question thus raised was, are Lutherans Christians, and thus included in the law referred to or not? We have already stated the decision. Poor Gunsburger gained nothing by this clever move, for he had to quit his place of sojourn in search of a lodging, if he and his family did not wish to live in the open air, since Jews could not, and Christians dared not, give them shelter. Such were the laws a century ago in a country in which Jews may now be Prime Ministers.

SIR CULLING EARDLEY AT PLYMOUTH.

Sir Calling Eardley addressed last week the clergy at Plymouth, "On the Aspect of Christendom in Relation to the Jews and the Papacy." The speech is reported in full in the "Plymouth and Devonport Journal" of the 27th ult. We will make a few extracts from it.

The worthy baronet having given an account of the origin and progress of the Syrian Relief Fund, now closed, stated:—

"He must here say that Sir Moses Montefiore had been the most valuable and zealous coadjutor he had ever had to do with; and with his assistance, and the endorsement of the chief rabbi of London, the committee sent their documents to the Jews all over the world."

Having observed that considerable donations had come from Sweden and other parts, accompanied by the wish that the funds should be employed "for the subsidising and the assistance of asylums in Syria for the sufferers in the late massacre, founded by Evangelical Christians," he continued:—

"To the honour of his friend, Sir Moses Montefiore, he said, the moment the communication was shown to him, that there could not be the question of a doubt about the application of the money, that it was a trust to be used for Christianity, and he hoped that it would be used for the purposes of Christianity."

"When the committee dissolved three weeks ago, this fund was, by the unanimous consent of the members, committed to the care of a Christian committee, to be appropriated to the purpose for which it was given, viz., for assisting and subsidising evangelical asylums for widows and orphans in the Holy Land. When first the money came he was obliged to give an answer officially that the committee was composed of Jews and Christians, and he could not venture to commit himself to state that the money could be employed as was wished. He might state, parenthetically, that while that fund was going on so strictly, they had endeavoured to preserve an impartiality, which he was sure the most earnest Christian would approve of, that among the packages which were allowed by the Peninsular and Oriental Company to be sent out in their ships to Beyrout, free of cost, one very zealous Christian lady had packed up some Testaments, but it was thought that they would not be dealing fairly with the Jews to allow the mode of transit which had been placed at the joint disposal of a committee of Christians and Jews to be the means of throwing the weight on one side, and therefore they were not allowed to be sent."

The speaker having given the details of a plan for planting cotton in certain portions of Palestine eminently fitted for its cultivation, continued:

"He would not speak of the relation of Israel to papacy. Many among us had for some years felt an interest in the child Mortara, and there might be some of those whom he was addressing who had signed the protest against the seizure of the child in the name of Christianity, believing it was not in its interest to make a Jewish child a Christian by compulsion. About eighteen months ago, the Jews of Europe were struck with the idea of forming a concentrated association, and they made it no secret, for they copied their idea from the Evangelical Alliance, believing that if Christians could shake hands over differences they could do the same. They accordingly formed the association called the Universal Israelite Alliance. Last autumn he had the pleasure of receiving a communication from the president of that Alliance, expressing the desire of the central committee in Paris, to recommence proceedings in the matter of the boy Mortara, and adopt the idea he had priviously thrown out, to appeal to Louis Napoleon to take the child from the convent at Rome by force, and liberate him. After consulting several friends, he replied that they were quite willing to entertain it, and three gentlemen came over from Paris, Jews and Christians of various countries met in the Mansion House, in London, and then put their hands to paper, declaring they would take the first opportunity to release the child. About two months ago, a gentleman was requested by the Evangelical Alliance to go to Italy to present a Bible to General Garibaldi, and distribute Diodati's edition throughout the whole of Italy. Incidentally, he met the Jews in Paris and at Turin, and at the latter place he had an interview with some of the leading members of the Chamber of Deputies. It was thought it would be a graceful act to give Baron Poerio, who had been imprisoned by the King of Naples, a petition from the father of Mortara for the liberation of his own child, and Baron Poerio had agreed at the right time to present it. It might be known that some months ago the Jews in France appealed to Count Cavour for the liberation of the child, and he wrote, saying that at the right time he would be prepared to demand from the pope the liberation of the child. He might say that the Jews at Paris had at their instigation communicated with Louis Napoleon, asking whether he would be prepared to receive a memorial requesting him to liberate the child, and his secretary's reply was that in the present unsettled state of Italy he had no diplomatic standing point, which would enable him to take any stand in the matter. He almost recollected his own words. They were—'*L'Empereur ne s'oppose pas du tout à la remise d'un memoire en faveur d'Edgar Mortara au Roi Victor Emmanuel.*' The result of the visit of the officer to Turin was, that it was thought wise to adjourn the question until the Kingdom of Italy should be recognised by France, as well as England. This, happily, was not unlikely to be the case now, and he believed we were on the eve of a movement for the liberation of this Jewish child. It might be a possible contingency that this little bit of a boy might be the pretext for the Italian army marching upon Rome, and demanding in the principle of the international law the liberation of that child. Let them mark the curious effect as regarded, what would be called in England under the Poor Law system, the settlement of the child. People generally believed he was a subject of the pope, and that he had obtained a settlement in Bologna. It would be seen that it would be a very hard thing to say to the pope—Bologna had rebelled against him, Mortara had ceased to be his subject, and had become the subject of the King of Italy; therefore, the King of Italy demanded the child, who was kept in custody at Rome, and should be set free. The self-respect of the pope would lead him to rebel against such an argument. But here was a remarkable instance of the way in which bigotry punished itself. Forty years ago Mortara's father resided in Modena, and by the law of the States of the Church, a Jew could not acquire an actual settlement in a state; a man who was a heretic, or a non-Christian, could not have citizenship; consequently the settlement in Bologna counted for nothing, and he fell back on Modena, his original settlement, and he was a subject of Modena; therefore if the pope recognised the Emperor Napoleon as the Sovereign *de facto* of France, he could not deny the sovereignty *de facto* over Modena. Reverting to the committee, he stated that the Mayor of London would be the chairman, and he believed those who protested before would protest again in favour of some practical effort; and he trusted that before three months were over, there would be a document in the hands of Victor Emmanuel demanding the liberation of the boy, and other countries would join in the request."

We now come to another portion of the baronet's speech, which we reproduce in full, as we shall have to make some remarks on it:

"He would now bring them to another point with reference to the faith of Israel. About a month ago he received a communication from a Christian professor at Neufchatel,—Professor Petavel,—who was a great friend of the Jews; in fact, he was what Edward Bickersteth was in England. He had their full confidence, and they allowed him to go as a sort of *enfant de famille* to the Synagogue, and he was permitted to speak of Christ to the Jews. He was invited to be present at the first meeting of the Jews in Paris, and he (Sir Culling) wrote him a letter, stating that it had been a great pleasure to many Christians to co-operate with the Jews for many years past in the matter of Palestine, and also respecting their liberties in regard to Mortara; that he believed it was impossible for Jew or Christian to look over the face of Europe and see what was happening in Italy without being convinced that a change was going on—that the papacy and methodism was on its last legs—that it was for the interest of Jews and Christians to understand one another, that the Christians might be ignorant of difficulties which presented themselves to their mind; and that they might think the Christians entertained views which they did not; that at Geneva, in September, a great number of Christians were to assemble, and it would be gratifying if some Jews would go down there in their individual capacities to meet them, and interchange views in reference to the past, and what was hoped for the future. The subject was taken up with spirit, and it was voted that a deputation of Jews should go to Geneva, and tell the Christians candidly their opinion as to the Messiah, and to hear from them in what they thought the Christians were defective, He was recently in correspondence with the French branch of the Israelitish Alliance, and wrote to the effect that he wished they could all pray together; but it seemed impossible, as the Christians could only pray through a mediator, whom the Jews did not recognise. The answer was received, and the writer was a gentleman of high education. He said he responded to the invitation to pray, and why, he asked, could they not pray together? He believed with him (Sir Culling) that he had a mediator, and that mediator was Jesus; he believed that he was the Messiah, and as Moses and others before him; but Israel had no need of a mediator, as they had the right of an immediate appeal to Jehovah. Now he could hardly believe this, but he had ascertained that this was the feeling of all educated Jews, and it reduced itself to this, that Christianity was good for Christians, but not for the Jews, and to his mind that was a complete abandonment of the ground on which they resisted Christianity; for if they admitted that Jesus was our Messiah, it at once did away with the assertion that he was an impostor. The great argument of Christianity was, that it was founded on facts; and that Jesus Christ died to rise again was irresistably attested as certain as that Julius Cæsar landed in Great Britain, and everything that He and his delegated apostles said was true. Now, if Jews took the ground that Chrissianity was good for Christians, it could be only on the ground that the facts were true. If these, the major premises, were true, then the minor premises were true; and if good for Christianity, it was good for the world, and more especially for the Jews. He conceived that Israel was going to be brought into collision with the papacy, and the glimmering light which seemed to be dawning on Israel was the truth of Christianity. He was one of those who read, in the 11th chapter of Romans, that the peace of the world was identified with the conversion of Israel, and that the conversion of the Jews would lead to the conversion of the whole woald. When he saw this, and also saw that the Jews were evidently following the Christians towards the light, and looking towards their own land, he could not but feel that there was a day of blessing approaching for the Jews."

So far the report. The observation we have to offer is, we are surprised that, after the long intercourse which Sir Culling has had with Jews, he should not yet have ascertained their feelings on the subject referred to by him. We will, without entering into any controversy, briefly state them. The synagogue never having *authoritatively* explained in what light Jesus is to be regarded by her followers, every Jew that considers the subject is in the formation of an opinion entirely left to his own judgment. There are Jews, no doubt, who have come to the conclusion that Jesus was an impostor, placing him on a level with Mahomet and the founders of other erroneous religious systems; there are others who believe him to have been an enthusiast, who fostered self-delusions, in which he, however, honestly believed himself, and which he persuaded others likewise to believe—enthusiasts abounding in every age, and whom such a religious people as the Jews were, must, at a period of powerful agitation, have produced in considerable numbers. Again, there are Jews who believe Jesus to have been a reforming rabbi, who was, misunderstood by the disciples, and subsequently, according to the then prevailing notions among the Gentiles, deified and worshipped. There are other Jews who believe that there never existed such an historical personage as Jesus is represented to have been by the writers of the Gospels. They believe that there were several Jesuses, just as there were several Jupiters, or several Apollos, to one of whom popular legends, in process of time, ascribed all sayings and deeds originally uttered and performed by several. It is therefore a mistake to speak of the Jews, *as a body*, of their either considering Jesus as an impostor, or in any other light. Of course, each party will, in consonance with the view held, form its own opinion of the alleged miracles recorded of him. It is not for us to decide to which party the French Jews belong, who declare that they need not a mediator in their prayers to God. To us their meaning is clear. What they intended to say was, that, although Christians may believe themselves too remote from God to venture to appear before him in prayer without the special introduction of a being standing between the worshipper and the Worshipped One, they as Jews had the positive assurance from God that they never required such intercession, and that, consequently, the interposition of a mediator in their case was quite superfluous. Any inference, therefore, drawn by the speaker from the remarks of his French correspondents, is quite erroneous.

SIR CULLING EARDLEY ON THE ASPECT OF CHRISTIANITY IN RELATION TO THE JEWS AND THE PAPACY.

TO THE EDITOR OF THE JEWISH CHRONICLE

Dear Sir,—I beg to forward you the "Western Daily Mercury," containing the address of Sir Culling Eardley to the clergy of the diocese of Exeter (which includes Devon and Cornwall), assembled at Plymouth on the 25th ult. The address is headed, "Sir Culling Eardley on the aspect of Christianity in relation to the Jews and the Papacy." Having read the address of the honourable and respected Baronet, I feel as a Jew that there are many statements requiring some comment, and could I use my pen equal to many of your correspondents, I should feel it my duty as a Jew to discuss the address as a whole; but although I possess the spirit, I am unfortunately with my pen as Moses was with his tongue, when sent to plead for his brethren to Pharaoh. I have ever advocated brotherhood with all God's creatures, without distinction of colour or creed. I am grateful to our distinguished and benevolent Christian brethren and countrymen for the many good acts they have performed to avert the persecutions our co-religionists have suffered in various parts of world, and, to write as I would speak, I say, God bless them for it; but, my dear sir, I cannot shut my eyes to the apparent veil that sometimes hangs before these beautiful pictures, such as have been exhibited at Plymouth by the worthy Baronet. It may be fancy; but yet, being so well acquainted with optical delusions, I fear I must come to the conclusion that it is reality—there is a veil. I cannot for a moment peruse the following remarks without feeling that there is something in them of the trade and craft of some of the worthies belonging to the Society for Promoting Christianity among the Jews. Not that I would accuse the good Baronet of craft, for I have no doubt *he* is acting conscientiously; but mark how his able address winds up:—"It was the interest of the Jews, &c.," (this passage will be found in our report of the meeting in another column).

Now, sir, I consider this last statement to be dangerous, and having already had an occasion to reply verbally to several who have read this assertion, I think it is proper that a flat denial should be given it. Th Jews as a body, educated or uneducated, do not believe Jesus a Messiah, nor look on him as a mediator between God and any of His creatures, "formed in His own image;" and unless this refutation is propagated, the scions of "the tabernacle" in Whitechapel (and other such places intended for proselytising purposes) will preach it, and in their clap-trap sermons, headed "דרשה ליהודים," will take care to make use of the worthy Baronet's own words, "that a light is broke upon Israel."

Now let us look at Sir Culling's concluding remark, and see if the veil I spoke of is not withdrawn:—"He concluded that Israel, &c." (this passage will likewise be found in the report).

The declaration of this said educated individual is no proof that "the Jews are following in the light of the Christians." This much I do own, that there are a few straggling, destitute free-thinkers led into the bog of the phantom "Will-o'-the Wisp" held out by the Society for promoting Christianity amongst Jews, at the rate of "four" per year, and at the cost of as many thousands for each, but which is no proof of the opinion of the worthy and respected Baronet, towards whom I have the warmest regard, who states, "There is a light dawning on Israel, which is the truth of Christianity."

I am, dear sir, yours faithfully,

6, High-street, Exeter, July 1st, 5621. A. A.

DECREASE IN OUR MARRIAGES.

"Cromwell, I charge thee fling away
Ambition. By that sin fell the angels."
Shakespeare.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Dear Sir,—The subject of matrimony is now being freely canvassed by the leading journal, and the causes assigned by its Belgravian and other correspondents for the alarming decrease of marriages seem to be "avarice and extravagance" on one side, and "selfishness and profligacy" on the other. Now it is a melancholy fact that of late years the number of marriages has sensibly decreased amongst us; and when we consider that our religion necessarily limits our choice, it behoves us individually to set about discovering the cause of this deplorable result. I consider it would be extremely unfair to lay the charge of avarice entirely upon the so-called "matrimonial mothers." A good mother has naturally but one object and aim, and that is to get her daughters comfortably settled in life. I also cannot admit the oft-repeated assertion that men generally are selfish, and therefore have a distaste for matrimony with its attendant responsibilities; nevertheless, we have the fact before us, to use a City phrase, "that the marriage market is in a depressed state."

Let us endeavour to discover the root of this growing evil. In the first place, at the present time we have not sufficient means for mixing with each other in social intercourse. This fact may be proved when we remember how often "professional matchmakers" and "public balls" are successful agents employed for the promotion of matrimonial alliances. Secondly, carrying my recollections back to my boyhood, some fifty years since, at that period our brethren (they were not then co-religionists) lived near their synagogues in the City; and the more fortunate and affluent, instead of seeking for Parliamentary and civic, were content to fill congregational and communal offices, and to legislate for the well-being of their own community only. The love and pride of Jewish nationality seems now to be departing, and the more we continue to be scattered over all parts of the metropolis and its suburbs the more will this feeling gain ground, and more especially with the rising generation. The consequence of removing to the more fashionable parts of town and country is, that we endeavour to keep up appearances equal to our neighbours, regardless of means, which false position too often leads to the most ruinous results. But, sir, I feel that all this could be remedied, and that there are many sensible mothers and amiable daughters who would prefer linking themselves to prudent and honourable men than to reckless and improvident persons, who only live for "present appearances," and care not for the future. The real difficulty seems to be how to bring such persons in closer proximity; this is only to be done by one and all endeavouring to promote social intercourse as much as possible amongst ourselves, and to make characters and social-standing, not "wealth," the qualifications. Then, sir, many hearts would be united that are now strange and unknown to each other.

Personally, I feel all the importance of this subject; my time for the marriage state has fleeted by. I am old and decrepid, with no bright future before me, but have some friends of my younger days who have been more fortunate, and married at a proper time, and are now jovial and happy, with a third generation around them to brighten and cheer their old age. I am alone in the world, my only companions being the dyspeptic and melancholy remembrances of the past life of one who has to subscribe himself,

Your obedient servant,
"An Old Bachelor" (of the Last Century).

A MORTARA CASE BEFORE MORTARA.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Dear Sir,—In a collection of historical documents lately published in Italy, by Cavr. Cibrario, a royal letter is found, which has some interest with reference to the late Mortara outrage.

I place at your disposal, for publication, the enclosed translation of the same, in case you think proper to make use of it.—I remain, dear sir, yours very truly,

M. H. Picciotto.

4, Finsbury Chambers, London, 1st June, 1861.

"CARLO EMANUELE II. TO THE BISHOP OF NICE.

"Turin, June the 7th, 1651.

"Our dear, illustrious, and very reverend orator,—We have heard that a young Hebrew boy, aged eight years, is detained by you, with intent of forcing him into baptism. Such a thing is totally repugnant, and runs counter to the privileges which we and our very serene predecessors have granted to the Hebrews dwelling in our states, and which prohibit the perpetration of such acts upon children under 13 years of age, as it has been already signified to you. Consequently, and in order to remove any further complaints, it is our pleasure to signify to you by the present, that you shall give orders for the immediate release of the said Hebrew boy, and for his restoration unto his parents, without demur or contradiction, and that you shall also see to the prevention in future of the recurrence of similar cases and attempts, which, besides being hateful to the said Hebrews, are against the constitution of their privileges, and of the protection we have promised unto them, and which we intend to maintain with all our might. And as a similar attempt has just been committed by a tailor in your town, in contempt of the above-mentioned privileges and of our order, we will give against him such orders as will serve for a public example. And with this we pray the Lord God to preserve you.

"Turin, June the 7th, 1651.

"The Duke of Savoy, King of Cyprus, &c.

"Carlo Emanuele."

THE AUTHORISED VERSION OF THE BIBLE.

TO THE EDITOR OF THE JEWISH CHRONICLE.

SIR,—One of the cases in which your body and our Unitarian body can most certainly be of use to one another is in Biblical criticism and translation. The Authorised English Version, which was made under the control of our bishops, is, as is well known, full of strong leanings towards orthodoxy. The headings of the chapters, instead of being a description of their contents, are a most unfair comment, and indeed are become a by-word. As an instance, we may give the heading to Ps. cx., which tells the reader that the psalm is a description of Christ's sufferings. So Ps. lxxii. is said to be a description of Christ's kingdom. Isaiah li. is said to be an exhortation to trust in Christ, and Isaiah lii. an argument in favour of his free redemption of sinners. Nor are our objections to the Authorised Version wholly removed when we have got rid of the headings to the chapters. The translators, of course, translated in the spirit of the headings. Indeed, the little value which they set upon the original languages of the Bible is happily shown by the editors of the Complutensian Polyglot, who tell us that they have placed the Latin translation in a column between the Hebrew and the Greek, like Christ between the two thieves.

The study of the Hebrew Bible is not popular among the orthodox. If a man at either of our universities pays much attention to Hebrew he is suspected of having a leaning towards Unitarianism. Our clergy, with their endowments and large opportunities for professional studies, give us very little help in Biblical criticism. And even in the case of the New Testament, which can only be rightly explained when the Hebraisms, both in language and in thought, are understood, they search for a solution of any grammatical difficulty in the pages of the classical Greek authors. The Unitarians, like the Jews, aim at the spread of a more correct translation of the Hebrew Scriptures. They are both offended by the same errors in the translation. But they are both small bodies, and hence unfortunately our new translations, being fitted for a small market, are necessarily rather expensive, and are far undersold by the orthodox Bible society.

We must earnestly hope that, with the present spread of more enlightened views in religion, there may arise a greater demand for a revised translation of the Bible. Our scholars would then be enabled to publish such at a price fitted for a large number of readers. And this is the more important because we find, among Christians at least, that, in proportion as men are wealthy and able to purchase an expensive book, exactly in that proportion are their minds closed by fashion against theological inquiry, or any improved views in matters of religion.—Yours obediently,

S. S.

ON THE SIGNIFICATION OF THE WORD רקיע.

TO THE EDITOR OF THE JEWISH CHRONICLE.

SIR,—In the editorial note appended to the letter of "A Hebraist," contained in your impression of the 28th ult., you have in a very lucid manner demonstrated the unsoundness of "A Hebraist's" opinion as to the rendering of רקיע by "firmament." The critic, not satisfied with the exposition given by the Rev. Dr. M'Caul at Convocation held in reference to the "Essays and Reviews," impugns the doctor's knowledge of Hebrew. Now, the rev. doctor has not shown himself such a staunch "Friend of Israel," (the title by which his admirers designate him) as to offer me an incentive to constitute myself his champion; he, by the zeal he has displayed in furthering the unhallowed efforts of the Perversion, *alias* Conversion Society, having rendered himself justly obnoxious to the Jewish people; but, as to "A Hebraist" calling into question the rev. doctor's knowledge of Hebrew, is absolutely preposterous. It may here be remarked, *en passant*, that the profound acquaintance with the Hebrew language and of rabbinical lore which the rev. doctor is well known to possess, was, if I am not mistaken, acquired by him while staying in Poland, and attending the great seats of talmudical learning so distinguished and numerous in that, which may not inaptly be termed Jewish country.

As I do not aspire to that high-sounding appellation, "A Hebraist," I shall not enter very deeply into the subject under discussion, but trust that I shall not be deemed presumptuous in making a few observations in reference to the word רקיע.

According to philology, you, sir, have correctly traced its etymological meaning to רקע, which means "to stretch out," without implying solidity. In accordance with this opinion you have translated the word in your "Jewish School and Family Bible" by "expanse." Not wishing to take up too much of your valuable space, by numerous quotations, I shall limit myself to adduce merely two: the first, from Numbers xvii. 3, 4—Korah's companions having, on the occasion of their chief's wrangling with Moses, as to who should perform the office of priest, been consumed by fire from the Eternal, Eleazar, the son of Aaron, the priest, is directed to take the censers wherein they offered the incense, and, as a sign to the people, that no one who is not of the seed of Aaron should presume to draw near unto the Eternal, make them broad plates "for an overlaying of the altar." The Hebrew words here used are רקעי פחים. Here will be observed the affinity between רקעי and רקע. The censers were to be "spread out" as a covering of the altar. "A Hebraist," on reading this quotation, might perhaps triumphantly exclaim, "Why, the text declares the censers to have been beaten out, and consequently I am perfectly justified in my rendering." We shall then ask him to turn to Isaiah xlii. 5, where רקע again occurs: "Thus saith God the Eternal, He that created the heavens and inclined them, He that *extended* the earth" (according to the "Jewish School and Family Bible"). The authorised Anglican version appears even more explicit, and renders the word רקע by "that spread forth." This last quoted passage seems thus to corroborate not only your interpretation but also that of Dr. M'Caul, viz., that the word evidently means "to expand," the earth being here said to have been expanded—stretched out over the earth; and it is in this sense we employ it in our liturgy in the morning service, "Blessed art Thou, O Eternal, King of the universe, who stretchest forth the earth above the waters,"—רוקע הארץ על המים. But, apart from grammatical considerations being opposed to "A Hebraist's" rendering it "firmament," philosophy and astronomy appear to be at variance to such an interpretation; for, according to the Newtonian theory, the heavenly bodies are described as travelling in space. You, sir, have in your note ably proved that firmament implied solidity, and that expanse or expansion was in the mind of the sacred penman when he used the word "רקיע." This assertion, I may observe, is, in my eyes, of infinitely more account, and carries with it greater conviction—I mean that our great legislator thus seems to coincide with the opinions of human knowledge—than would all astronomical and philosophical arguments have done had they been unsupported by such authority.

I am, dear sir, yours faithfully,

London, 22nd Tamuz, 5621. J. S.

FUNERAL ORATION ON THE LATE MR. BRAIDWOOD.—MISINTERPRETATION OF A SCRIPTURAL TEXT.

TO THE EDITOR OF THE JEWISH CHRONICLE.

על שניונות מתרגמים
זרים מחבלים כרמים

ספרי קדש הנחיל לנו ה' לכבוד ותפארת
הן הם הברית המופת והאות
חבלים נפלו בנעימים לבן שרה הנברת
עמו לא יירש בן האמה הזאת

SIR,—In the "Morning Chronicle" of Monday last appeared the report of a funeral sermon, delivered by the Rev. Mr. Curling on the previous Sunday at St. Saviour's Church, at the foot of London Bridge, to a congregation of upwards of 3000 people. The following is an extract:—

"He then delivered his sermon from the third chap. of the second Book of Samuel, 33rd verse, 'And the king lamented over Abner, and said: Die, Abner, as a fool dieth.' Abner had been a distinguished general with Saul, and went over to King David, but gets stabbed under the fifth rib. King David orders him a public funeral, and he followed him to the grave, and acted as chief mourner, and at the grave said Abner died as a fool. He also said, Abner was always at his post, he never ran away from duty. He (the preacher) could not say anything of his piety, as nothing was recorded of it, only that he was a distinguished general, a honest, useful, and faithful servant, and that he died in the service of his country. Every man dies at his appointed time, and also the fool. Some men die by violence, some naturally, but all by the hand of God; for not a sparrow falls to the ground without the sanction of God, and even the hairs of every one present are numbered. It mattered very little how we die. We pray against sudden death; but Mr. Braidwood used to say, 'Sudden death was sudden glory,' and he preferred being carried away to heaven suddenly. His death was indeed sudden; but it was a change to a better world, far beyond the toils and troubles of the present one. He (the preacher) was not in the habit of praising any man, but he should travel a little out of the way on the present occasion. Did Mr. Braidwood, in the language of David, die a fool? I answer, 'No!' A fool who does no good for others does no good for himself. Mr. Braidwood died on his post of duty."

Now it happens that the Hebrew text, הכמות נבל ימות אבנר, in not in the positive or affirmative form, but is interrogative. It is not, "*Die*, Abner, as a fool dieth," but "Died Abner, &c.?" as is evident from the ה in הכמות. What sense is there in the elegy, according to Mr. Curling's rendering, "Die, Abner, as a fool dieth," admitting that Abner was a distinguished general, and fell by the hand of an assassin? But besides this mistake of the rev. preacher, in the mistranslation of הכמות *die*, which the Anglican version properly renders "died," the beauty of the whole passage is marred, and the sense perverted, by translating נבל "a fool," instead of "a villain" or "a vile man," as in Is. xxxii. 6: כי נבל נבלה ידבר. "For a vile man speaks villany." I perceive that the authorised version frequently renders נבל "fool," and נבלה "folly," in passages where it is evident that it should be "villain" and "villany;" for instance, in Deut. xxii. 20, כי עשתה נבלה בישראל, the English Bible renders, "For she has wrought *folly* in Israel;" whilst it is obvious from the text that it means not folly but wickedness. The root נבל signifies to wither, to fall, related to נפל, and expresses the moral falling and degradation.*

The sense of the text in question is that King David lamented the death of the great captain, who did not fall gloriously in battle, but was stabbed by Joab, "who had taken him aside in the gate to speak with him quietly, and there smote him under the fifth rib." The king was therefore indignant at the assassination of Abner, and in his lament over his death said, "Should Abner die like a villain? Thy hands were not bound, nor thy feet put in fetters; but as a man falleth before wicked men, so fallest thou!" He was not publicly accused of a crime, imprisoned, and tried, but cowardly put to death. The sense is really so simple and yet sublime that a child can understand it. But this is not the only case where the Anglican version destroys the plain sense and beauty of the text. How many passages are quoted by Christian divines in support of doctrines and supposed historical events consisting of such mistranslations and misinterpretations? How frequently is a whole system and argument built upon the translation of a single passage or a single word, which is quite contrary to the spirit of the text and to the genius of the Hebrew original? Had the Rev. Mr. Curling studied Hebrew, and been able to read the text in the original, he would not have made the blunder, and spoiled his otherwise excellent oration on the death of a man whose great loss will long be felt by the public at large.

It is remarkable to notice how those Christian divines who are renowned for their knowledge of Hebrew, such as Drs. M'Caul and Cumming, blunder and bungle when they venture upon dissecting Hebrew texts, especially rabbinical. It is high time that the Anglo-Jewish community should have a cheap English Bible of their own, and it is also necessary that they should be prepared to correct the mistranslations extant upon scientific grounds, and thus refute the arguments built upon an unsound basis. We possess a most extensive armoury in the innumerable classical commentators and translators, who have placed the weapons of defence in our hands; but, alas, we do not use them.

I am, sir, yours respectfully,

M. H. B.

LETTER TO THE JEWS ON THEIR RESTORATION.

BY THOMAS CLARKE, M.D., WILMSLOW, AUTHOR OF "PALESTINE FOR THE JEWS."

(Concluded from our last)

TO THE EDITOR OF THE JEWISH CHRONICLE.

Now if any of your readers will study the map, you will perceive how critical may be the position of England at any moment. The north of Asia is occupied by Russia; Cochin China, on the east, by France; while on the west our ability to cross the Isthmus of Suez may at any time be questioned by the monopoly she has acquired in Egypt. She has already occupied Syria once, and in all human probability will do so speedily again; and thus, independent of the danger arising from the breaking down of the barrier of European Turkey, and the seizure of Constantinople by an aggressive power, the whole eastern border of the Mediterranean may at any time be occupied by a combination hostile to England, and England be entirely shut out; for it is important to bear in mind that not only would England have, in such a case as this, to communicate with India by again doubling the Cape, but that the possession of Persia by either France or Russia will inevitably give them, for aggressive or commercial purposes, the valleys of the Tigris and Euphrates and the Persian Gulf as a still nearer route to Hindostan.

It is neither my wish nor inclination, sir, to prove how prophecy apparently bears out my conclusions; nor to discuss the probability of Russia and France, instead of uniting, becoming antagonistic to each other. I merely state the position which each nation is occupying at present, and how fatal would such a union be to the interests of England. Many things tend to prove that a deep-laid scheme exists against her liberty and prosperity; and if time should confirm it, it will certainly be regarded as more than accidental, that when these are almost at stake, her fate and the prospect of the Jews once more inhabiting Palestine should come upon the wheel of fortune together.

Well, indeed, may we be restless and anxious at such a crisis, hesitating whether to attempt to prolong the Ottoman empire in its integrity, and dreading to take too decided a step, lest we should hurry on the catastrophe. Well may we be tremblingly sensitive lest a temporary union of the other claimants should, on the dismemberment of Turkey, endanger our Eastern dominions, and thus deprive us of the proud position we have so long occupied among the nations of the earth.

That this is so, the every-day conversation among all classes sufficiently testifies. The conviction is growing stronger, that the immense preparations of France, naval and military, are made with some definite purpose in view; and since the whole conditions of naval warfare are changed, since the wooden walls are to be replaced by those of iron, there is no wonder why these fears should exist. The Ethiopian cannot change his skin, nor the leopard his spots; and is it, I would ask, surprising that France, whose ambition from her earliest existence has been military glory, and in whom the pride and pomp of war are in-bred, should now, in the zenith of her power, bitterly remember the names of those possessions from which her flag has been wrested; or should attempt, when the hour comes, not only to re-obtain them but to retaliate with a due revenge upon that nation by which she has been humiliated? In no way, I repeat, can she do this more effectually, with or without the conjunction of Russia, than by securing the eastern shores of the Mediterranean Sea.

And now, sir, I hope I have satisfied your readers, that when the division of the dying man's property takes place, the possession of Acre is absolutely essential to the salvation of British interests in the East. I need not explain to you or them how to the south of that almost impregnable position—perfectly so, probably, when defended also by the sea—the beautiful and fertile plain of Esdraelon stretches for fifty miles long; or how, to an invading army, it would afford an inestimable source of supply. That which makes the pashalic of Acre the wealthiest of any in Syria would, protected by the batteries of Acre, afford every requisite for a young colony, military or otherwise, and would present an unconquerable barrier against any incursions from Syria in the north, or from Egypt in the south. If Syria be the key of Egypt, it must also, through Persia, be the key of the western gate of India; and since no army dare progress with an enemy in its rear, it will be at once seen how that part of Asiatic Turkey which is comprised within the limits of ancient Palestine must, whatever else is, be occupied by England. If it be not, I am convinced of two things; the first is, that, seeing it must become the future highway to India, the greatness of England will be seriously endangered; true civilisation and real progress will be hurled back; freedom of constitutional government must for a time yield to despotism; and the advance of liberal opinions and of a pure faith will receive a check, from which it will take years on years to recover; and the second is, that the Jewish race will lose the opportunity of obtaining possession of their own land, which now opens so cheeringly before them.

---

* We do not think that נבלה ever means "folly," as rendered in the Anglican version. In the "Jewish School and Family Bible" the word is always translated "baseness," and נבל "a base man."—Ed. J. C.

God, in His mysterious Providence, has willed that the land of Palestine should for centuries be despoiled by rapacious hordes, and its original owners be scattered into all the corners of the earth; and equally truly are we certain that in His good time His favoured people will be recalled, and once more Jerusalem become the mother of nations. It would be as impious in me to say that that time has certainly come as it would be foolish and presumptuous to make conversion to Christianity a necessity of the restoration. I shall not attempt to discuss either of these topics now, but it is certain, if they will embrace it, that a way is apparently opening for the restoration of the Jews. The power which has so long held their land is in the throes of dissolution; and while other powers, which have no claims but mercenary ones, are flocking like carrion vultures to the feast, *will not the nation whose claim is before all others, as it rests upon the solemn word of Almighty God, put forth one effort or one plea for their birthright and their fatherland?* I believe, sir, that now, if ever, would such pleading be listened to. I believe that throughout England a feeling is growing up that, if a distribution of the Ottoman empire is to take place, those who have been so long deprived of it should have the first claim. I assure you I have been many times astonished to find in confidential conversation how prevalent such an opinion is becoming, and I do seriously believe, that if, while it seems to be the rage for nationalities to resume their rights, the Jewish people were to demand the same privilege for themselves which is being extended to other and comparatively obscure peoples, England, at all events, would be her ally. Any one who has studied the features of the past, and watched intently the signs of the present, can see that a terrible convulsion is coming; and if out of the chaos, Poles, Huns, Magyars, Sclaves, and Italians—whose ancestors, as it seems only yesterday, were devastating Europe—are to be resuscitated, is not also that nation through whom we as Gentiles derive a title to our blessings, and whose ancestor, above four thousand years ago, was the friend of God? And I, as an Englishman, cannot blind myself to the fact that, while it would be an inestimable boon to the house of Israel, it would be also of the greatest possible advantage to us; for if it has been a necessity in times past that the kingdom of Turkey should exist as a neutral power, and that its boundaries should remain intact as a defence and barrier against Russian or French aggression, surely on its dismemberment the occupation of Palestine by so brave, determined, and warlike a nation as the Jews, under the protection of England, must be a greater necessity than ever. If England, again, is but a nation of shopkeepers, relying upon its commerce as the corner-stone of its greatness; if one of the nearest and best channels of that commerce is across the axis of the three great continents; and if the Jews are essentially a trading and financial people, what so natural as that they should be planted along that great highway of ancient traffic? Is not the mind struck with astonishment at the contemplation of such a possibility? How the cycles of ages seem to be but the revolutions of the giant wheel of time, and how the past is but the seed or parent of the future, as the things that are are the things that have been, and "there is nothing new under the sun!" For, in the realisation of what is certainly more than a probability, the now almost forgotten and long-buried cities of Palmyra, Babylon, Bagdad, and especially of ancient Balsorah, at the junction of the two great Eastern rivers, scarcely second to Constantinople itself, must again become emporiums of wealth, and rise to a splendour and importance equal or superior to what they were in the acme of their glory. It would in the highest degree be singular and a strange retribution, if the Jew should ultimately inherit the region which, of all others, was, under the old dispensation, most prolific of his persecuting and cruel enemies. At all events, with a free, wealthy, as it would be, and indomitable nation in Palestine, supported by all the wealth, influence, and resources of England, England might have no fear of her darling Indian possessions. Her position would be positively unassailable; the two nations would be linked by the closest and most indissoluble of ties—mutual good—for the good or the evil which affected the one must necessarily react upon the other. Why should I dilate upon this glorious vision? To you and your brethren it will be plain enough. I can but repeat a few sentences from an article which recently appeared in the "Witness," and which was properly deemed worthy of transference to your columns:—

"Syria must be occupied by a trading and commercial people—it lies in the great route of ancient commerce; and were the Ottoman power to be displaced, that old commercial route would immediately re-open. Trade would flow once more in its old channel, across Syria and along the valley of the Euphrates. The Jew has dealings on every bourse in the world; and in what more skilful hands could the Exchanges betwixt the East and the West be placed? In his harbours would the ships of Europe discharge the fabrics and manufactures of the industrious West, and return laden with the wine and oil, the silks and gems of the East. In fine, Syria would be safe only in the hands of a brave, independent, and spirited people, deeply imbued with the sentiment of nationality, and loving freedom too dearly ever to submit to a foreign yoke. Such a people we have in the Jews. They have been hardened in the furnace. Restore them their nationality and their country once more, and there is no power on earth that could ever take it from them. They would alike deny entrance to the Frenchman and exit to the Muscovite."

Again—"Every requisite, too, necessary to raise Syria from her prostrate condition the Jew possesses. He has wealth; he is the greatest capitalist in the world. For his vast wealth he would find ample room in constructing roads, laying down railways rebuilding his ancient cities, and developing the yet unextinguished and boundlessly exuberant resources of his land. To any other people such a task would be impossible; at least, till after some generations had passed away. To the Jew it would be easy; he could accomplish it in a few years. His wealth is not only immense—it is moveable; he could bring it into operation at once, and a few summers only would elapse before harbours would be seen rising along the coast, towns springing up inland, golden grain waving in the valleys of Asher, the olive crowning the mountains of Ephraim, the vine ripening on the hills of Judah, and flowers and verdure covering the mighty bosom of Sharon."

I have introduced this selection of passages because it is pleasant to meet with a corroboration of opinions which for many years have been settled ones of my own, and because the real gist of the question is presented in the clearest and most pointed manner.

Forgive me if I express to you the pain I have felt in observing the apathy and indifference with which the present tottering condition of the Ottoman empire is viewed by the Jews themselves. On one whose sympathies have long been enlisted in their cause, whose eye has been turned, how long with hope deferred, to watch for the first glimmering of the dawn; whose heart throbs with emotion at the day-star which is arising—this fact weighs heavily and gloomy. My enthusiasm is chilled under the supineness which is manifested by the people of all others most interested, especially when the prospect seems brightest, and when the "light of eventide" is beginning to shine.

I am as deeply impressed as any one can be with the truth of the promise that God, in His own good time, will not only gather his scattered children and restore the glory of Jerusalem—of that no one who studies his Bible can doubt; and while I know that this will not take place one moment sooner than He has pre-ordained it, yet I also know that in all His dealings with mankind it is so arranged by His wisdom that man must perform his share in ensuring the reward or meriting the blessing.

In no period since the destruction of Jerusalem has such an opening presented itself for the peaceful and permanent occupation of Judea by the Jews. You know well that the Jewish nation would be lothe to trust its fate either to France or Russia; and if the possession of Palestine fell into the hands of either of these powers, the return of the Jews would be indefinitely postponed. Now, then, if ever, is the time for energetic action; now, while the question is an open one, and before decided impediments are thrown in the way, is the time for the claimants to be heard; and at a very trifling cost or inconvenience, a league might be formed in England, which would, when the time came, overcome all opposition. My countrymen are not sufficiently aware of the magnitude and importance of this question to them, even in a commercial point of view. The revival of a region at present torpid or dead—a region admirably situated, as we have seen, to be the greatest thoroughfare of traffic in the world, and one which, in the hands of the Jews, would make them the medium of exchange, must make it of vital consequence to England. With these advantages, with treasured memories also of ancient greatness—a climate the most salubrious, and a soil the most favoured, Palestine must some time—let the day come when it may—become a great and prosperous nation.

I am sure, sir, you will sympathise with and understand the hopes of one who has fostered them until they have become almost as a second nature to him. It may be a vision which in our time will never be realised, but it is certain that the policy which has for so many centuries crushed the liberties and aspirations of the peoples has reached its ripeness and passed into its decay. The day is rapidly approaching when the cry of oppression, which has been so long struggling to make itself heard, will rise superior to the brute violence which has kept it down; and when the selfish domination of the few must give way to the rights, and happiness, and welfare of the many. The old despotisms, as remnants of the rude and cruel machinery of a barbarous age, must be destroyed. The progress of enlightenment and civilisation—in the same way as the force of intellect has triumphed over the physical obstacles of nature, or a purer faith over the obsolete philosophies and superstitions of the past—must hurl them out of its path. With the peoples of Europe blessed with liberty of conscience and constitutional government, grateful to us as pioneers and stewards of these great blessings, and united with us in the bonds of unity of sentiment and mutual dependence, the face of Europe would be speedily changed. On the eve of the great struggle it is necessary to come to a clear and unhesitating decision on the issues which are before us, and be ready to aid, by our counsel and friendship, the emancipation from thraldom of those who have so long and patiently suffered; and while other nations are enduring privation and persecution for the prize which is before them, will the Jew still continue in his stolid indifference, and allow the golden opportunity of Turkish decrepitude to slip away, or close his hand against the blessing which the Providence of God seems to be offering for his acceptance or rejection?

Sir, I trust not. I believe that when he has once realised this joyful hope, the apathy into which he has sunk will soon give way to that warm enthusiasm which is characteristic of his Eastern blood. If God should bless the labours of the author of this paper, and permit him to be of the most trifling service in bringing about this glorious consummation, his highest ambition would be gratified, and the brightest hope of his life fulfilled.

Vienna.—An Orphan Asylum.—A correspondent informs the "U. I." that a collection made at Vienna, for the establishment of an orphan asylum, produced 40,000 florins. But what is extraordinary in this charitable undertaking is that at present there are no Jewish orphans in the congregation in a position to require charity. Orphans from other congregations will therefore have to be received.

Turkey.—The New Sultan.—A telegram has been received at Paris from Constantinople announcing that Abdul Aziz, on the occasion of his accession to the throne, published a *Hat*, in which he declares that he will follow the present foreign policy of the Turkish Government. He also announces his intention to introduce great reforms in the interior in favour of all his subjects, without distinction of religion. He concludes by insisting on the necessity for economical and financial reforms.

Difference of Liturgies.—A correspondent of the "U. I.," urging the necessity of an amalgamation between the Sephardim and Ashkenasim in France, says: "There are local usages and customs which have given rise to special liturgies. The German, Polish, Bohemian, Lithuanian, and Russian Jews have the same liturgy. The Portuguese have another, which differs from those in the East and of the Italians. These, again, differ from those customary at Jerusalem, in China, and in many other communities At Marseilles there is a liturgy and a pronunciation of the Hebrew which are neither German nor Portuguese." From this it may be seen how untenable the opposition to any change in the liturgy is which is grounded on the supposed uniformity in the ritual. Such uniformity never existed.

Constantinople.—A Projected Council.—The "Levant" announces that it is intended to form at Constantinople a council, consisting of rayahs, the members of which are to meet from time to time, under the presidency of the grand-vizier, in order to deliberate on the measures to be taken for the welfare of the non-Mahometan population of the empire.

Vienna.—Creation of Nobles.—Two co-religionists, Koenigswarter and Tedesco, have been ennobled by the emperor. There is, further, a rumour that Baron Rothschild, a member of the Upper House, will be created a prince.—*Univers Israelite.*

Carlsruhe.—Grand-Ducal Patronage.—An association was lately formed among the Israelites of Carlsruhe, the capital of the Grand-Duchy of Baden, for the promotion of sacred music, chiefly synagogal, and the grand duke has graciously consented to become the patron of the association. This is an occurrence probably unique in the annals of Israel, and betokens feelings quite different from those of his father-in-law, the King of Prussia, who expressed his sympathy with the Conversion Society.

Milan.—A Large Congregation.—A correspondent writes to the "A. Z. d. I.:"—"Milan is likely to become the seat of a very large and flourishing congregation. More than 700 most affluent families are now settled there. Several benevolent institutions have already been established, and the erection of a large synagogue is expected."

Vienna.—The Congregational Statutes.—How injuriously the spirit of bigotry under the late reactionary ministry affected all communal relations will be evident from the circumstance that, although the necessity of a revision of the congregational statutes was strongly and generally felt, yet no attempt was made, for fear lest the government should interfere. Now that the reign of arbitrary intermeddling is over, the work of revision will be commenced, the principle of publicity being borne in mind.—*A. Z. d. I.*

S. SILVER, COOK and CONFECTIONER, No. 39, Middlesex-street, Aldgate.—All kinds of French, Italian, and German Pastry and Confectionery, Wedding Dinners, Breakfasts, Balls, and Dejeuners, and Parties supplied in the first-class Foreign or English style. Ices, Jellies, or Blanc-manges. On all public occasions, weddings and private parties, the greatest satisfaction has been expressed at the manner in which Mr. S. has served the entertainments.

N.B.—No connection with the shop in Gravel-lane.

EMANUEL COHEN, COOK and CONFECTIONER, 22, Wentworth-street, opposite Goulston-street, corner of Bell-lane, and 115, Gravel-lane, Houndsditch, in returning thanks to the public for their bestowed confidence and liberal custom during the late Holidays, begs to solicit their confidence and permanent support during the ensuing year, assuring them of his giving satisfaction as regards quality and moderate prices. E. C. at the same time begs to inform the public that he will be most happy to contract for Breakfasts, Dejeuners, and Suppers, either in English, French, or German Styles. All communications to be made to the above address. Customers waited upon at their residences if required

DR. BUCHAN'S DOMESTIC MEDICINES.—Patent Sugar Coated VEGETABLE PILLS, Vegetable SKIN OINTMENT, and Concentrated Vegetable ESSENCE, for purifying the Blood, Regulating the Bowels, and Removing all Vitiated Humours, Bilious and Liver Complaints, Rheumatism, Gout, Scorbutic Affections, Costiveness, Skin Eruptions, deep-seated Ulcers, and all Diseases of the Nervous System, from whatever cause, &c., affording at once a new lease of life to the sickly and aged of both sexes, whilst in addition imparting a beautiful and clear complexion, so anxiously sought for by all. Proved by the sworn testimonies made before the Lord Mayor of London, and sitting Magistrates. Sold by Buchan and Co., Patentees, 22, Newman-street, Oxford-street, London, W., and all chemists in town and country. Prices:—Pills, per box, 1s. 1½d. 2s. 9d., and 11s.; Ointment, per pot, 1s 1½d., and 2s 9d.; Essence, per bottle, 11s., or family bottle containing four times that quantity, 33s. Wholesale Agents:—Barclay, 75, Farringdon-Street, &c., &c. Just published, gratis, or post free for one stamp, to be had of all Agents, and at 22, Newman-street, Extracts from Dr. Buchan's Work, containing instructions for the cure of every ailment incidental to man, woman, or child.

London: Printed and Published by the Proprietor, ABRAHAM BENISCH, Ph. Dr., at his Office, 7, Bevis Marks, St. Mary Axe, in the Parish of Allhallows, in the City of London. (E. C.) London: Friday, July 5, 1861. Rev. S. M. Isaacs, 694, Houlston-street, New York, Agent for the United States of America.